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# First Congregational Church

Cromwell, Connecticut



Organized, January 5, 1715

Incorporated, January 5, 1906

HISTORY  
OF THE  
FIRST CHURCH IN CROMWELL  
1715 -- 1915



EDITED BY  
THE REV. HOMER WESLEY HILDRETH  
MINISTER

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## A FOREWORD

Two centuries of life and labor for the Christ and His Church is the record here chronicled and consummated.

The place of this record is the First Congregational Church of Cromwell, Conn. The date, May 23d and 24th, 1915.

The duty and the privilege of preparing this History of the First Church in Cromwell came to the writer as an heritage due to the fact that his was the pastorate during the commemorative year of the Two Hundredth Anniversary of the founding of this Church's life.

The documentary records of both Church and Society have been faithfully and fully kept. Their story has been substantiated and amplified from the collateral of Town and Colonial records.

Acknowledgements for kindly and considerate assistance in the editing of this book are due to many, but especially to my colleagues on the Program Committee, Mrs. Harvey Jewell and Dr. Charles A. McKendree; also to Rev. Dr. A. W. Hazen, Pastor of North Church, Middletown, Conn., Rev. Dr. Samuel Hart, President Connecticut Historical Society and the Data Committee for the Bi-Centennial, is the writer indebted for frequent and valuable help.

Conscious of the venerable past of this Church's life and devoutly thankful for the vaster vision and the larger task that awaits us, "let us lay aside every weight and the sin which does so easily beset us and looking unto Jesus the Author and Perfector of our Faith, let us press on toward the prize of the high calling of God in Christ Jesus, our Lord." — For

"The Ages come and go,  
The Centuries pass as years.  
And Him evermore I behold  
Walking in Galilee.  
\* \* \* \* \*

He toucheth the sightless eyes;  
Before Him the demons flee;  
To the dead He sayeth: Arise!  
To the living: Follow me!  
And that voice still soundeth on  
From the Centuries that are gone,  
To the Centuries that shall be!"



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## Dedicated

to the

Members of the First Church in Cromwell, Conn.  
To both those who are now fellow workers together  
with us in His Vineyard here, and to those who have  
gone afar to live and labor in His Name, and also  
to the memory of all those who were once of this  
fold but have now entered into the eternal inherit-  
ance which is prepared for all who loved the Lord  
Jesus and have labored acceptably for Him—

As a Tribute of Love and Honor

For the Living and the Dead,

By This Church's

Fifteenth Minister.



# HISTORY OF THE FIRST CHURCH IN CROMWELL, CONN.

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1715

1915

THE FIRST CONGREGATIONAL CHURCH

OF CROMWELL, CONNECTICUT

cordially invites you

to be present at the Celebration of

THE TWO HUNDREDTH ANNIVERSARY

OF THE FOUNDING OF THE CHURCH

MAY TWENTY-THIRD AND TWENTY-FOURTH

Nineteen Hundred and Fifteen

Responding to this invitation, both the Church and the community made these days of Fellowship and Commemoration of lasting remembrance. These were days to restore the old ways, to revive the inner life, and to rejoice over the better days to be.

The celebration of the Bi-Centennial extended over two days, commencing Sunday morning, the twenty-third of May. That day was known as Fellowship Day and opened with an organ prelude entitled, Andante Cantabile from Fourth Organ Symphony, by Charles Marie Widor. Invocation by the Pastor. An anthem, "Return, O Wanderer to Thy Throne" was sung by the choir.

Then the pastor and the people dedicated the Memorial Pulpit to the first four pastors of the Church in these words:

To the holy keeping of the Sabbath of the Lord, our God.

*We Dedicate this Pulpit.*

To the many pleadings and warnings; the gracious promises and spirit-illuminated truths, uttered by the Prophets of God.

*We Dedicate this Pulpit.*

To the ever-living; ever-comforting; ever-saving words of the Son of God.

*We Dedicate this Pulpit.*

To the outbreathing of every prayer bringing mankind unto the Secret Place of the Most High.

*We Dedicate this Pulpit.*

To all hymns of our most holy faith, arising from the strife and the triumph of the Saints, the Martyrs and the Fathers.

*We Dedicate this Pulpit.*

To all the messages of Hope, leading the weary to Rest, the sorrowing to Peace, the sinner to Repentance, and the faithful to the Joys of that City whose Builder and Maker is God.

*We Dedicate this Pulpit.*

To the manifold witness of the Holy Spirit; the saving grace of the Lord Jesus Christ; and the world-wide coming of the glorious Kingdom of our God.

*We Dedicate this Pulpit.*

The congregation united in singing "Come Thou Almighty King," and the offertory was a contralto solo by Miss Ruth Austin of Cromwell. The morning lesson and sermon was by the Rev. Henry G. Marshall of Milford, one of the former pastors of this Church. With a fine sense of fitness Mr. Marshall selected for his theme, "A Glimpse of a Small Portion of the Kingdom." His text was —

*One calleth unto me out of Sier. Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye: turn ye, Come. — ISAIAH xxi, 11, 12.*

This is an entire prophecy, one of the briefest in the Bible, a question repeated, no doubt, for emphasis. Coming from the Sier, the capital of Edom, the ancient and inveterate enemy of Israel, he puts the reiterated question to this watchman who, stationed upon the walls of Zion, is looking out for all the interests of the Holy City. If we note the *time* of this question we find it may be when Zion is in captivity, a time of deep distress in the nation, therefore, judging from both the *source* and the *time* of the question we see that it is less an inquiry for information than a *taunting* question, as if this hostile questioner was saying, "your prospects are not brilliant. What of the *night*? What has it brought? What is it bringing you? Is it deliverance and safety or deeper gloom? As men of the world are now tauntingly saying in the midst of the present terrible world-wide war, where is your Christianity? What of the dark night of Paganism into which we seem to be plunging. What have you to say who have been set to watch? The prophet answers, The morning cometh and also the night. It may be but a



truism that the morning *cometh*. No night so long that the day does not dawn. The *morning cometh*, so in like manner as time moves on and the world rolls round, night *will follow*. Yet first comes the morning after the darkest night.

As one who for nearly one-tenth of the time that watchmen have been set on the walls of this small portion of the kingdom here on the upper meadows I seem to hear this inquiry: Inquire ye, not so much in the way of a taunt, as a vision of the twenty years in which we, as watchmen and host have sought to keep the city in safe and prosperous conditions. When I consider that thirty years have passed since I first stood in this House of God to take the watch care of this part of the kingdom, I little thought I should have a home here so many years and acquire so many delightful memories, and after these years to return to join in this glad celebration and tell a little of the story of it to the succeeding generation.

Of the events and incidents of those nineteen years many before me know little, and they are only a small part of the whole history. They will be to some like ancient history and possibly of little interest. Yet bear with me if I enter into more particulars than the historian of one small period of the two centuries of the Church's life would venture to give.

At the outset, the Church was refurnished with pulpit, chairs, carpets and fresh paint and a roof on the parsonage. Here and there along the village street were a few stone walks, while every house was fenced in from the street as if they would have no intruders. There were three saloons where intoxicating drink was sold, beside one road house of notoriously vile repute half way between here and Middletown. There were four school houses instead of the fine new one you now enjoy. There was no library usable though there had been one in time past, but the books had become old and were well scattered. There had been a reading room in the upper room of the academy building, the lower room only being used for school purposes. There was no quarry open. At the green house only eight or ten small houses, employing some half dozen men. The plate shop, long since burned, was about closing business. The foundry in North Cromwell was in a prosperous condition. Of these material interests it is not my province to speak, except as they may pertain to the religious interests and the younger generation may compare with the present condition of the town and note the answer that the watchman of the present day may give to that taunting question, What of the night?

That first Sunday there were 130 present, not far from

the average for that year, which was 117. Three years later the average attendance was 132. In the evening there were 76, and there was, preceding it, a young men's meeting, which had been held for several years, taking the place in those days of the Christian Endeavor Society, which was organized a few years later. There was a union neighborhood meeting in the Plain's school-house every Tuesday evening, and in the fall of that year, with the attendance of 40 to 50, and most of those who attended that meeting and carried their lamps with them have passed on where they need no lamp nor light of the sun for the Lord God giveth them light. During that fall a good degree of interest in religious things was manifested and neighborhood meetings were held in the nooks at which 30 to 40 were present, and there were some conversions.

In October the town voted no license by a vote of 87 to 40. Messrs. Burns & Freeman began a canvass of the town in the interests of the Connecticut Bible Society, which proved of great value in awakening an interest in religion. Meetings were held in various parts of the town and there were many conversions. A Law and Order League was organized to enforce the no license we had voted, and by its persistent efforts and prosecutions the saloons were closed and the keeper of the vile road house was obliged to sell out and leave town. For seven years this League had a vigorous existence following up all cases of illegal liquor selling and other violations of law and bringing the offenders to justice.

The result of that Bible canvass showed 388 families, 1,622 persons in them, 223 were Americans, about one-third Catholic and two-thirds Protestants; 109 Congregational families, 428 persons; 59 Methodist families, 241 persons; 45 Baptist; 17 Episcopal; 123 Catholic, 576 persons.

In December, 1886 the Christian Endeavor Society was organized. The young men's Sunday evening meeting having been discontinued. The next summer (1887) the Church was closed for two months for the changes necessitated by putting in the fine organ, the gift of Brother Frederick Wilcox, a most worthy memorial of the brother, who though not himself a singer, loved the praises of Zion and enjoyed the worship of God's House with this tuneful addition, but three years after that he was called home and *this* is left as our lasting memorial of him.

By the invitation of the Baptist and Methodist Churches we held our services in their houses of worship and added to our spirit of fraternity and fellowship.

In 1890 a church visitation was undertaken with gratifying results in discovering some hidden Christians. The

Swedish people increasing in numbers and using our conference room for their worship under the leadership of Brother Carlson of Portland, developed so much that at our Communion in May, fifteen united with our church, Brother Carlson assisting and acting as interpreter. Thirty-six were added that year. After they had increased in numbers and had found it difficult to understand the English, in July, 1892, they began to build their present church building and dedicated it on July 17, 1892. I had the privilege of preaching the dedication sermon, the only part of the services which was in English. Twenty from our church and others from the other churches united in the new church.

By the kindness of the church in the summer of 1891, I was permitted to be absent three months on an ever memorable and delightful trip to Europe and the Holy Land. In December, two representatives of the state Y. M. C. A., Messrs. Folger and Jackson, held a series of Union meetings, which were continued after they left by cottage meetings which resulted in more than thirty being added to the church.

At the semi-centennial anniversary of the dedication of the present meeting house in January, 1891, we had present thirteen who were present when it was dedicated. The roll call answered to 174 names and there were 400 present. The records of that most interesting occasion have been printed and I need only to allude to it.

Soon after, a very stirring convention of Christian workers was held in Hartford, at which a number of our own workers were moved to come home and start Gospel meetings in the south district. So much interest was aroused that rooms were hired in a partly vacant house and fitted up for the purpose of holding Gospel meetings. Though a *Union* effort, many of the active workers were from our church. The meetings were held on Sunday, p. m., and Wednesday evening and other neighborhood meetings were held, and, as a result, thirty-six were added to this church and others to the other churches. A committee of Gospel workers was organized, which continued the work when they moved into a vacant store on the corner just in time to forestall a party who purposed to open a saloon. It had been used for that purpose six years before and in a drunken brawl one man had deliberately shot another, though fortunately not fatally. A reading room was opened, a game room for the boys and a nucleus for a library. It was in a measure a Y. M. C. A.

For some years it proved the headquarters of union moral and religious effort, attempting for several years what in our cities is called institutional work at an annual expense of

about \$200. The desire was to bring in out of the street and other lounging places boys and young men and provide for them something elevating and instructive. But as usual they would not be persuaded, at least in any large numbers. It was opened January 17, 1892.

Large and successful meetings were held on Sunday p. m., and Wednesday evenings and children's meetings on Sunday evenings before the other evening meetings. Quite a number came who were unwilling to come to the regular church meetings. From this room much influence went forth for good in the no license campaigns. It continued for seven years, until through the decrease of workers it was thought to be a wiser use of the money than to expend it merely to maintain a prayer meeting room when we already had plenty to use. The committee, however, did not disband, but continued to hold cottage prayer meetings and hold themselves in readiness to unite in any good work for the Master. Our great confidence was in the power of prayer, of which we had so many proofs.

In January, 1893, Mrs. Jackson, an evangelist, came and held a series of union meetings in the Baptist Church, which were largely attended and some thirty-six were reported converted.

In the early summer, Mr. Clifford, at the invitation of the Gospel workers, made a religious canvass of the town more thorough than that of the Bible Society visitors. He found 2,136 people in the town, 1,333 Protestants and 803 Catholics; 138 Congregational families, 75 Baptists, 57 Methodists; others not reported.

Many homes were blessed by his coming with the simple Gospel message. In the spring of the same year Mr. Spear, a Temperance speaker of some celebrity, held a four days' meeting, awakening no little enthusiasm and influencing many to sign the pledge.

The following 1894, in order to bring the members of the church into better fellowship and work I issued group cards dividing the entire church into groups of six who should for one year seek a closer fellowship with each other in the Master's service. One in each group was designated the leader. They were to be mutually helpful in whatever way they could. One group held a monthly meeting for prayer throughout the year. At our annual meeting each group was to report what had been done and the groups were changed. This proved a very helpful method where it was faithfully followed, as it was by several of the groups for a number of years.

In 1896 Mr. Raymond began a canvass of the town in

the interests of the Bible Society. He was here a month and his services were very acceptable and spiritually profitable to many. One result of his labors was the adoption by the church of the responsive reading of the Psalms, greatly to the enrichment of the public worship. The Communion Service was changed to the close of the morning service. The following year we had brief visits from Mr. Kibbee, Mr. Hammond, Mr. Franson and Mr. Pope, who each gave us a brief temporary awakening and the neighborhood cottage meetings were revived.

The year 1898 brought no workers from without. A cradle roll of thirty members was started and the Young Ladies' Mission Circle revived. The next year we were represented on the mission field by one of our number, Mr. Moline, though not under the A. B. C. F. M., but in an industrial mission in Africa; but in another year it broke and he was returned to this country.

This Church took more than ordinary interest in missions, having, no doubt, been greatly awakened thereto by the labors and the departure to Persia of the devoted missionary, Rev. William Stocking. When I came we were giving to benevolences, \$659. We increased yearly till in ten years we gave for our annual contribution, \$3,279.05, and continuing for several years near that amount an annual average of \$23.00 per member.

A remarkable coincidence occurred in 1900 when four of our members died sixty-three years from the time they united with the church: Mrs. Sage, Mrs. Haskell, Frederick Wilcox and Mrs. Wright.

In 1901 the graduates of the Cradle Roll were organized in a Junior Mission Circle.

When I began there were 143 members, 33 non-resident; 61 of these remained, 22 non-resident, leaving but 39 survivors. Few of those in this house that first day I came here are here today. Many are the changes even in this small portion of the Master's world-wide kingdom. In these twenty years, 163 have united with the church (130 on confession), an average of 7 per year. There have been 152 removals by death and dismissal, making only a net gain of 11. There were 110 resident members when I came and when I left, 106. I attended 184 funerals, an average of nearly 10 per year; 105 baptisms, 54 of them infants. On Children's Day, 1888, we began giving Bibles to those baptized children who had reached the age of seven, and since that time we have given 55 Bibles to as many children, an average of 3 per year. Membership has fluctuated from 139 to 182. Families have in like manner

from 126 to 132 and to 75. The Sunday School likewise from 142 to 226, always in the front rank in its yearly offerings for missions, an average of \$286 per year and reaching the high water mark in 1891 of \$390.82. The aggregate sum seems large, \$5,447.75, as in like manner the benevolences of the church aggregated \$27,709.00, an average of \$1,385 per year. The Parish expenses have aggregated \$29,473.00, an average of \$1,473.00 per year. During the time two legacies have been received, \$1,940 and \$150.00, which equal \$2,090. As we compare these figures and results with the millions given and used in the world-wide kingdom they seem insignificant. If this small branch of the kingdom in twenty years has made so little advance, has the whole kingdom made no greater? Watchman, what of the night? *The morning cometh, and also the night*. Who will doubt the final result? If the darkness of the night intervenes yet the morning is coming. May we not learn what the Prophet meaneth by the darkness which cometh upon us, when he says: "Then shall they *know that I am Jehovah*, when I have made the land a desolation and an astonishment because of all their abominations which they have committed." — (EZEKIEL, xxxiii, 29).

We shall see through the darkness and our disappointments, how He is enlightening us in His way.

"Come Thou Almighty King" was then sung by the congregation. The commemoration of the Lord's Supper followed, the Pastor, the Rev. Homer Wesley Hildreth officiating, assisted by the Rev. Frederic M. Hollister, of Mystic, a former pastor. This service came to a fitting close with the congregational singing of the Memorial Hymn composed especially for this occasion by Mrs. Edward C. Bailey of Cromwell.

On this glad day we sing Thy praise,  
And feel Thy presence ever near;  
O crown us with Thy richest grace,  
And fill our lives with love and cheer.

To noble things turn every thought,  
Inspire the hearts of everyone,  
And teach us, Lord, as Thou hast taught  
Thy children in the centuries gone.

With humble reverence we bow,  
In memory to those of yore;  
Grant us Thy peace and help us now  
To worship and Thy name adore.

Thy truth stands firm from age to age,  
And ever shall Thy love endure;  
Give unto us a steadfast faith,  
Thy name be praised forevermore.

The Benediction was by the Rev. H. G. Marshall. The Postlude was "March" from Widor's Third Organ Symphony.

Sunday noon, the anniversary exercises of the Bible School were held. Most interestingly did Mr. Robert Darling of Simsbury bring us Greetings from the Connecticut Sunday School Association of which he was President. The Kindergarten exercises and the singing by the girls' choir were much enjoyed.

The Historical Paper by Deacon Edward S. Coe was a virile account of the Bible School's long and fruitful service. Deacon Coe said:

The Sunday School has been called "the child of the Church." It is more than that for it is a valuable addition to the church. How far-reaching are its influences! Many of our young men and women have entered the Christian life through the efforts and with the help of a faithful teacher. The school of this historic church has a record of work which we may look back upon with gratitude and is an incentive to look forward with hopefulness.

Organized in 1817, it has recently passed the ninety-eighth anniversary. In the early years the work of the school consisted of the use of the Westminster shorter catechism and the memorizing of Scripture verses and chapters. Prizes of Bibles were given to those who repeated the greatest number of chapters at the annual examination conducted by Rev. Joshua L. Williams, the pastor from 1809 to 1832. Some of the earliest superintendents are mentioned as follows:

Rev. William Redfield Stocking, who later went to the Nestorians as one of the early missionaries of the American Board. His son, William R. Stocking, followed him in the work there and in 1906 his granddaughter, Miss Annie Woodman Stocking of Williamstown, Mass., went to the same country to engage in mission work under the Woman's Board of the Presbyterian Church.

As a missionary, Mr. Stocking carried on a great work for the churches. Rev. G. S. F. Savage, D. D., of Chicago, one of the early superintendents, has always been deeply interested in this old church and school where he began his Christian life and service in 1831, and where he was ordained to the ministry as a home missionary, leaving immediately for Illinois, where with God's help he accomplished very much in his work with the churches of that state and later as an officer for many years of the Chicago Theological Seminary of which he was one of the founders. Born in 1817, the year that this school was organized, he is still living in Chicago

at the age of ninety-eight years. If possible he would gladly be with us today.

The record of the services at the Semi-Centennial Anniversary of the dedication of this church building, January 6, 1891, contains a very interesting letter from him, giving his earliest recollections associated with the old meeting-house and the work in connection with the erection of this building in 1840. Rev. Jarius Wilcox, superintendent, also became an early missionary in Illinois. He organized two strong churches and an academy in that state.

It gives me pleasure to read from the record of the semi-centennial the recollections of the school by Deacon George H. Butler, a faithful superintendent for twenty two-years — 1871 to 1893.

"The first opening of the Congregational Sunday School was probably in the spring of 1817. I think for a number of years the school then organized was a summer school, as there was but one hour's intermission between the morning and afternoon church services in the winter, so for lack of time and because of the cold, it was vacation. But with two hour's intermission between church services during the longer days of warm weather there was ample time.

"It must have been 1829 or 1830 when I was first put into a class and given a few verses from the first chapter of St. John's Gospel to commit to memory. (They are in memory still.) I remember no explanation of the text being given, merely a repetition of the words being required.

"As years went on we reached the American Sunday School Union Question Books, with fifty-two lessons for the year in some book of the New Testament. The Scripture text was at the head of each lesson, as in our present Quarterlies. The questions in coarse print were answered by reading from the text; the fine print questions were usually left for the teacher to answer, if he saw fit. A little Sunday School Union hymn book without tunes contained the hymns that were sung.

"The first superintendent that I remember was William R. Stocking, who, when about to depart as a missionary, organized the school into a missionary society, wishing each member to give one cent a month for the cause of missions. The collections were sent to the A. B. C. F. M. to apply toward Mr. Stocking's support. After his death the gatherings were directed to apply toward mission schools.

"The next superintendent that I recall was Dr. Richard Warner. Later Abiel S. Geer filled the place acceptably, and probably remembered the names and faces of the members



of the school better than most are able, and he usually spoke a cheery word whenever he met one.

"He was followed by Deacon John Stevens, who started our Sunday School concerts, held monthly for a while, in which the scholars repeated some text of Scripture containing some particular word, as love, faith, hope, etc. Occasionally some scholar would repeat some piece of poetry. These exercises, with the songs interspersed, were quite interesting. Deacon Stevens suggested also that there were children in this country needing teachers as well as in foreign lands, which suggestion was adopted, and for many years our annual collections have been equally divided between home and foreign schools.

"William M. Noble succeeded Deacon Stevens as superintendent, but excused himself, after a short term, on account of distance, thus leaving the office to his assistant. I do not know the number enrolled in this school in my younger days. I think the present enrollment, omitting the primary and adult classes, would equal it. I also think that the teachers and teaching are much more efficient.

"The Last Day only can show how much of the good seed here sown has produced fruit to the honor and glory of God, to whom be the praise forever and ever."

It was my privilege during the twenty-two years to be associated with Deacon Butler as assistant superintendent for nineteen years and to follow him as superintendent for twelve years — 1893 to 1905.

Those of us who knew him well realized that he was a rare man. He gave much of his time and energy to the church and school. From 1905 the following have been elected superintendents in the order named: George S. Butler, Charles R. Geiger, Harvey Jewell, Willis Warner, Robert C. Smallwood and Edward W. Johnson, who now fills the office.

Through all the years the school has had many teachers who have been deeply interested in the welfare of their classes.

In 1907 the Men's Brotherhood was formed and during the first six months more than fifty became active and associate members. They meet as a class in the school.

The Junior Brotherhood was organized in 1913. From the first the school has continued its interest in mission work as shown by the yearly offerings for the support of schools in home and foreign fields. The offerings increased from year to year until 1890, the banner year, when they were three hundred and one dollars. (The present officers will report

the membership and particulars regarding the work in recent years.) To the boys and girls of today what better message can I leave than this, that you continue these records of good work, and improve your opportunities for Bible study and let their influences mold your lives to higher living.

To the adults and teachers, let the examples of loving and faithful service that has been given this school in the past, renew your interest and prayers and give you a brighter look into the beyond, rejoicing to have served the Master.

The anniversary exercises of the Christian Endeavor were held Sunday evening at half past six o'clock.

The Prelude "Barcarolle," was rendered by the C. E. Orchestra and the service of song was under their leadership.

With well chosen words, Miss Azelia Hall, President of the society, introduced the speakers of the evening: Mrs. Samuel V. Hubbard, whose historical paper was on "The Past" and Mr. Frank Nicholas of New Haven, president of the State C. E. Union, who spoke most helpfully on "The Present."

Mrs. Hubbard as a charter member of this society gave a most interesting paper, saying:

The Society of Christian Endeavor of the First Church of Cromwell was organized in 1886.

Early in the autumn of that year a number of the young people of the church began holding meetings, and after much discussion it was decided to organize a society which should be affiliated with the National Christian Endeavor Union. A constitution was drawn up, which was formally adopted December 1, 1886; and on the same date officers were chosen. Thus it will be seen that this society is one of the oldest in the Christian Endeavor Union. The charter members numbered fifteen Active and twelve Associate, and were as follows, as taken from the records:

## ACTIVE

Rev. H. G. Marshall  
George S. Butler  
Arthur Watrous  
Florence Church  
Lucy Savage  
Carrie Savage  
Anna H. Coe  
Bessie Prior  
Adolph Milliez  
Jennie W. Johnson  
Aggie Duncan  
Alexander McRae  
Lizzie A. Church  
Julia S. Waters  
Swen Johnson

## ASSOCIATE

S. V. Hubbard  
Mary Botelle  
Lucretia Lyons  
Virginia Sage  
Henry Edwards  
Bertha Sage  
Charles Sage  
Eddie Savage  
Addie Prior  
John Barbour  
Samuel Marshal  
Cornie Jones

Of these all are living except Mrs. Julia Waters Bryce, who died November 29, 1904. The first President was Mr. George S. Butler, Miss Julia Waters, Vice President and Arthur A. Watrous, Secretary and Treasurer. Rev. H. G. Marshall at that time pastor of this Church, was chosen Chairman of the first Prayer Meeting Committee, with Bessie Prior, Lucy Savage and Swen Johnson as his assistants. Carrie Savage, Arthur Watrous, George Butler and Florence Church formed the first Lookout Committee.

During the first year there were added twelve Active members and eighteen Associate members. Of these Active members six were from those previously interested as Associate members.

During this year it is recorded that the society assisted defraying the expense of cleaning the home church and also in sharing the expenses of the Conference at Hartford.

The first anniversary was celebrated December 8, 1887, with appropriate exercises, to which were invited all the Christian Endeavor Societies in Middlesex County and the Society at Rocky Hill.

At the beginning of the second year the society adopted what is known as the Christian Endeavor pledge. Its growth is also marked by the care bestowed by the members upon things pertaining to the Church. Ushers were appointed to serve at the church services. And for many years the flowers were arranged by committees appointed for that purpose. Various missionary enterprises were also aided from time to time by gifts of money.

In March, 1893, the time of the meetings was changed from Wednesday evening to Sunday evening. In October, 1894, the members entered into the work of assisting the prayer meetings at the Plains school-house.

In 1904 the Associate members began to participate actively in the business meetings of the society.

Such in brief is the record of the Christian Endeavor Society in the twenty-eight years of its existence. Of the charter members four are still members of this Church. Its first president was long the superintendent of the Sunday School, and the others faithful teachers, workers in the Ladies' Aid, tried helpers in the missionary societies.

Active in everything pertaining to the welfare of church or town. It is a story quickly told. Just a simple record of kindly deeds, simple service which brightened life, small gifts to others less favored. But who can measure the worth of the work inaugurated and carried forward by that little band of young people. Of those who later joined them much might

he said. Two became successful pastors, one a healer of disease, one a teacher in a great school. Others took up the work of the home church, while others yet went forth to train in their turn young hearts for Christian service. The working force of the church today is drawn largely from those who gained their first insight into church work through the work of the Christian Endeavor Society.

Some fell by the way. Tenderly do we recall them all, but two names stand out most clearly: Julia Waters Bryce, a charter member, one of the first officers, and most closely identified with the work of the society in its early years, who passed into the Beyond in 1904, and Mattie May Frisbie, whose living zeal made her work so efficient and whose devotion was shown in the request just before she went home, February 27, 1903, that her small savings be given to her loved society. The gift was used in the purchase of the piano which is her memorial.

It is of more than passing interest to note that the charter members who remained in the home church so kept their interest and trained their children that with the passing of the years those children in turn took up and carried forward the work. Some still remaining as Active members.

It remains to speak of the society as it stands today. The work started so long ago is most encouraging. There is now a membership of forty-seven, with an average attendance of twenty. Beside the regular committee there has recently been appointed a committee on civic work. Another new feature is the orchestra, which adds greatly to the musical part of the meetings. Some of the members have recently taken up active work in the Sunday School. The outlook is certainly bright for the future for the Christian Endeavor Society of the First Church of Cromwell.

Look back! But be not sad,  
Nay, rather, be thou glad,  
The seed, in trembling sown,  
Through the long years has grown.  
The end we cannot see  
But still o'er you and me,  
As over those who sleep,  
Our God His watch will keep,  
Until, beyond life's strain,  
We meet in Him again.

There were present at the reading of this paper ten of the charter members, and five of the first officers and committees.

"The Future" for the Christ and His Church was then anticipated through the roll call as many responded with words of personal consecration. The singing of "God Be With You," and the Postlude, "Miserere from Il Trovatore" by the C. E. Orchestra ended this service.

The evening worship was opened and closed with organ selections from "Parsifal" by Richard Wagner. An Antiphon responsive service was given by the minister and the choir. The Invocation, the Rev. F. M. Hollister. The congregation singing "Ye Servants of God." Miss Ruth Austin and Dr. C. A. McKendree, both of Cromwell, sang a duet: "The Lord is Our Leader."

The Rev. Dr. Rockwell Harmon Potter, pastor of the Center Church, Hartford, delivered a most inspiring address on "The Mission of the Meeting House." He said in part:

Fathers and brethren of the church in Cromwell, personally I rejoice to fulfill the long anticipated debt of accepting your invitation and to be present with you this evening. I rejoice to meet here Mr. Marshall, the revered of all the ministers of Connecticut. I am glad to see here Mr. Hollister who was pastor of this church in the early part of my own ministry in Hartford; and your present minister, whose acquaintance I made before I came to Connecticut when we were students in Union Seminary. I rejoice in this occasion with him and with you. I bring to you the greetings of the First Church of Christ in Hartford. From our own ancient meeting house to your ancient meeting house and from our ancient organization to your ancient organization I bring messages of good-will and of God-speed. And I earnestly hope that the years to come may fulfill the promise which the past has so abundantly given. The churches of Connecticut rejoice in the story of your two hundred years and their prayers are with you and for you.

The American Meeting House as the home in America of the Christian Church is the mother of all the builded institutions that make for the uplift and the enrichment of our common life. The relationship is not always confessed either by the mother or by the daughter. In some cases it lies beneath the surface of things and is to be traced only by him who follows carefully the course of motives which work beneath the surface and appear in forms far different from those in which they were born.

Now all this is but a platitude of historical sociology. The service of the church in ministering to the uplift of the life of our Western World, and especially of our own land in the past is abundantly recognized. There are those, however,

who, recognizing the service which the Church has rendered in the past, seriously question its fitness to render continued service in the present and the future. They think of it as an institution which has made good gifts to society and has made large bequests for its benefit, but it is their judgment that the Church has no longer the power, even if it has the will, to continue such gifts, and that the enjoyment of the bequests of the Church can be entered upon in fullness only when the Church itself as an institution, builded in the life of the community, has ceased to exist. They, therefore, would divert the Meeting House from its purpose as a place of worship and use it for other ends. They would make of it an historical museum in which to preserve interesting and instructive relics of past times. They would devote it to recreation, making of it a theater, or a dance hall, or a gymnasium. They would remove it entirely and devote the space which it occupies to the public health in the forms of parks and public squares or playgrounds. They have the feeling that to continue to appropriate feet-front on the city streets and choice spots in the town or village to a place of worship is a great economic waste which is not to be justified in a time which seeks to make the most and the best use of its every resource.

The issue is not one of times long gone by. It is an issue of today and of every day. The question is as to the need and the worth of common worship, as to the value of the exercise of what we call distinctively religious acts and practices. Such work and value is challenged in our time, as it has been in every time, until all men shall have been won to recognize its worth and the kingdom of God in its spiritual value shall have fully entered into the hearts of the race.

It is urged by men as an excuse or defence when they are charged with neglect of prayer and the act of worship, that the pressure of material necessities on life is so great that neither time nor strength remains for devotion to the purely spiritual objects of life. Now worship is always the devotion of man to spiritual things. In the act of worship, whether it be in the primitive simplicity of the Quakers, or in the gorgeous ceremonial of the Russian Church, the mind and heart of man are directed to the things that are spiritual. Whatever sensuous objects are used in worship are used only as a means through which the attention is directed to spiritual truths or principles or reality. The hour of worship is an hour devoted to what cannot be seen, to what cannot be heard to what cannot be handled or felt or weighed. It is the uplift

of the life directly and immediately into communion in the spirit with spiritual realities. It is affirmed, however, that the things that can be seen and can be heard and can be felt and handled and weighed are of such pressing necessity as to assume a superior importance for man, which justifies him in neglecting spiritual things that he may attend to these material things.

But I submit that whatever may seem to be the relative importance of things spiritual and things material, it is eternally true that man does not live by bread alone. That it is by just these things that cannot be seen, and cannot be heard and cannot be handled or weighed, that the individual lives and society survives. When a man in the police court makes the plea that he cared more for bread for his belly or a coat for his back than for the moral law, "Thou shalt not steal," the judge may have pity for the man, society may be stricken with compassion and shame because of his plight, but society is right in thinking that any man who takes that view of the relative importance of things seen and things unseen, of things tangible and things intangible, is not a safe man to be turned loose in the common life. It insists that he be restrained until he sees things in their right relations. The man who makes the plea when charged with buying up a legislature or swindling a thousand people out of their savings, by floating a get-rich-quick proposition — the man who makes the plea that he did those things because a million dollars looked good to him and he had the power to take it, is told that until he sees things in their right relation and learns that the law, "Thou shalt not bear false witness" and the law "Thou shalt not steal" are of more worth to man than a fortune of a million dollars, or a fortune of a hundred million dollars, he must live under restraint. For until he sees things in right relations and understands that the invisible and spiritual things of life are of greater worth to men than the visible material things of life, it is not safe that he be let loose among men.

Now the plea that the material need of life, the business of earning a living, is so great as to prevent the exercise of worship, is based upon the same fundamental error in perspective in viewing the elements of life. Those who neglect worship are not guilty in the same sense in which the man who violates the commandment, "Thou shalt not steal" is guilty. But the logic of both positions is the same. It rests upon the fundamental and false proposition that material things are worth more than spiritual things, and therefore have the right to demand man's time and thought and strength to the

exclusion of his opportunity for giving time or thought or strength to the things which are spiritual. This assumption is not true; it never was true and it never will be true. In proportion as man develops out of savagery into civilization he refuses to act upon this assumption. He insists upon building places of worship and upon going to them for the practice of worship, and in doing so he gives evidence not of his folly, but of his profound wisdom, and more and more all men will come to see this, and less and less will they offer the old excuse that has been offered from the day when the first sacrifice lay upon its altar, the excuse that the business of life gives no time for prayer.

It is urged as an apology for the neglect of worship by men today that this devotion to spiritual things in the act of worship is unnecessary and superfluous. Men say that they recognize clearly that life rests upon spiritual things, that it is spiritual things which are of the greatest importance in life. But they affirm that these spiritual realities can be apprehended by them without the necessity of visiting the Meeting House or spending any time or strength in what we call acts of prayer or worship. Such practice they say, is based upon the assumption that God is accessible only at certain times and in certain places. This delusion which was the natural result of man's ignorance is dispelled now by this larger knowledge. Our fathers went to the Meeting House to find God. We have learned that we can find Him at home. Our fathers exercised themselves in worship one day in the week with the notion that God was specially gracious on that day. We have learned, however, that God is in every place as truly as He is in the Meeting House, that He is gracious every day as truly as on the first day of the week. Therefore, says the modern man, let us worship God everywhere and at every time, not in some particular place and at some particular time.

Now it is certainly true that God is in every place. His presence is as truly in the forest as under cathedral arches, as truly in the home as in the Meeting House, as truly in the shop as in the pulpit, as truly at the desk as in the pew. It is also true that God is always gracious; His heart is filled with love every day in the week as truly as on Sunday. His ear is open to the cry of His children whenever the earnest soul lifts to Him the voice of the spirit. True prayer is fettered by no time and by no place. But this also is true, that unless man learns to worship God somewhere, at some time, he does not worship God anywhere, at any time. The necessity for worship is not theological, it is psychological; it is not divine, it is human; it is not in the nature of God,



it is in the nature of man. You and I can pray to God anywhere and at any time, everywhere and at every time. But do we? The fact is that except as we patiently learn to worship Him in the place of common prayer, in the fellowship of praying men, under the instruction and the guidance of those who have learned to pray and by the inspiration of the fellowship of those who do pray—except as we give ourselves thus to the discipline of the fellowship of those who do pray—except as we give ourselves thus to the discipline of prayer we do not pray. It is a conclusion of historical psychology that personal and common prayer have existed always together in the life of the race, so that the historical sociologist finds that religion has a social origin. Such a view is abundantly confirmed by experience and observation. We need and must have the school of prayer, which is the common worship of the Christian Church, to teach us the worth of spiritual things in order that we may be able everywhere to find God and at any time to enter into real communion with Him. This is the function of the Meeting House as a place of worship. It is the school of the spirit wherein life is exercised and so educated to the perception of the things of the spirit.

There is made also today an appeal from the call of the Church to worship, to the spirit of the prophets declaring and defining what is religion. Men say that religion consists in doing justice and in loving mercy and in walking humbly with God; that is wholly comprehended in ethics and that there is no use or need for the Church as a religious institution. Now it is true that religion does consist in the establishment and maintenance of life in right relations with the world and with men and with God. It is also true that we would never have known this had not the Church as an institution of religion preserved in the world this truth and patiently and persistently declared in the world this truth. For just as the Church is imperatively needed to exercise and teach men in spiritual things, so also the ministry of the Church is imperatively needed in the world to teach men the spiritual sanctions of the moral law, to confirm them in such faith and hope as will enable them to fulfill the obligations which right relationships throw upon them, and so to achieve the destiny for which the race was born.

Let it be confessed with shame that too often the Church has forgotten her specific and peculiar task, too often the Church has concerned itself with tithes of mint and anise and cummin and neglected the weightier matters of the law; too often the Church has harbored within her bosom those

who have proved traitors to her Lord and have cast disrepute upon her fair ideals. Yet it is to be affirmed that through all her history the Christian Church as a builded institution of the common life has been training men in righteousness, exercising them toward spiritual ideals of life, inspiring them through the fellowship of brotherhood to the achievement of the common good, the development in the individual of the Christ-like character, and the building in the world of the kingdom of God.

It is for this reason that the Meeting House is a vantage ground of democracy. It is the rallying place of brotherhood. The idea of brotherhood has ten thousand lesser and other exponents in our modern life. These little circles are founded upon taste and class and caste and creed; upon trade and color and speech and birth. By all these they are limited and fail to give to the world the great teaching of brotherhood in its supreme form. It is reserved for the Christian Church to discharge this high function, to fulfill this great mission. It is reserved for the Church in her common worship to call together all men of good will, and to bid them as they bow together in common prayer to learn together the essential law of life and then to send them forth to realize that law in the manifold and complex relationships which they bear on to another. Because the ideal of this, her service to men, is so high, the Church has failed at any time or in any place to wholly realize it. But thank God, the Church has never lowered her ideals, and into the coming age, alone of all the institutions of men, the Church goes with sure confidence, for whatever else may change human hearts will not change; whatever other wants may disappear, the want to which the Church ministers will remain. Men will ever need some great gospel of God's grace for their guidance, some bright shining of His purpose for their inspiration. In her ministry of worship to men may the Church never fail to offer these good gifts.

"I Love Thy Kingdom Lord" was sung by the large congregation. Most felicitous and friendly was the greetings then given by the Rev. F. W. Greene of South Church, Middletown; the Rev. H. W. Tillinghast, acting pastor of the Baptist Church of this community, and the Rev. J. M. Henrikson, pastor of the Swedish Congregational Church of this town.

The closing hymn was, "The Son of God Goes Forth to War."

Monday was observed as Commemoration Day. The

exercises began at two o'clock and were under the guidance of Deacon Coe. The organ selections for this service were "Toccata" and "Grand Choeur" by Theodore Dubois. The opening service of song was by an Old Fashioned Choir of young women from the Bible School under the guidance of Mrs. E. W. Johnson. With old-time enthusiasm they rendered, "Sound the Loud Timbrel." This was aptly followed with a "Sketch of the Church Choir" by Mrs. Edward C. Bailey, who said:

The choir occupies a prominent place in every church, and in the early days deep religious convictions found a means of growth and expression in the hymns of that period.

In 1761 it was voted that Nathaniel Riley, Luke Stebbins, Thomas Johnson, John Savage and Daniel Stocking were chosen to tune the Psalm in the meeting house in this society for the year ensuing.

In the old meeting house the seats of the gallery were long, with backs rising one above another. The front row on all three sides was entirely occupied by the singers. This made a choir large enough for a modern chorus. In those days the Sunday attendance must have been large, in after years the middle gallery was quite large enough for the purpose.

Little Marlborough and Wyndham were the prominent tunes in use, those of the minor mode being predominant, but a few years later brought great changes, and in the religious revivals which occurred between 1822 and 1831, such tunes as Greenville and missionary hymns were welcomed as better expressions of religious emotion.

The introduction of better singing schools led to the practice of anthems which were sung by the church choir.

The "pitch-pipe" in use in those days was in form about two inches in width, five inches in length, and less than an inch in thickness, being simply a box provided with a whistling draw tube, or stop, which could be adjusted to the notes by drawing out to a greater or less degree. Armed with this implement the leader felt himself upon firm ground, and adjusting it to the key note of the tune, he preluded with a "fa, so, la" till the opening note was reached, and then at a signal his forces struck in.

But there was progress even in those quiet days, and it was not many years thereafter that the bass-viol furnished the key-note and the accompaniment, and still later the flute was called in for similar purpose. Mr. John Parmelee, the vocal leader, keeping time with his finger. Those humble attempts were the rudiments of true love for music, and

were actuated by an earnest desire to apply it to its noblest service.

At the dedication of this church building in 1841, Mr. Parmelee was chorister, and the choir was assisted by out of town singers.

In 1844, Mr. Seth Paddock played a violin, and his brother Daniel a bass-viol. A few years later Mr. Lorenzo Treat led the choir playing the violin, and Elisha Sage the bass-viol.

About 1850 Deacon John Stevens was chosen as chorister, a melodian being used at that time, and stood on the landing just back of the seats in the gallery. Miss Sarah Stevens, now Mrs. Gillum, playing at that time.

In November, 1853, Miss Mary Ann Latimer gave a pipe organ to the church which was also placed in the gallery, the singers occupying seats on each side. The organ was played by Miss Sarah Stevens, followed by Miss Emily Williams, and later by Miss Kate Stevens.

In 1855 the society's committee were authorized to sell the double bass-viol and such other articles of movable property as they may deem useless to the society.

Deacon Stevens was leader of the choir for over twenty-five years, he was very much interested in music, and engaged singing directors to come here and give lessons to the young people. Concerts and cantatas were given at the end of these lessons.

In the spring of 1887, Mr. Frederick Wilcox gave the present organ to the church, Miss Jennie Hanscom, now Mrs. George Hanmer, being the organist at that time. A music committee was appointed, and at their suggestion it was voted to pay an organist and choir leader.

The old organ went to the Westfield Congregational Church where it was in use until a few years ago.

To mention the names of the singers, who have been members of the choir, would be a laborious task and, fearing some would be left out, I have refrained from mentioning any, but will say that some excellent voices have been heard, and many talented singers have given their services from time to time.

I would pay tribute to our present organist, Miss Marion Hastings of Middletown, who has spared no pains to please in the four years she has been with us.

During the past year the choir has been assisted by a quartette, and at times by the girls' chorus, which has been greatly appreciated.

The Christian Endeavor Orchestra has also been heard on several occasions and enjoyed by all.

On this occasion of the Bi-Centennial our church edifice still resounds with Psalms and hymns and spiritual songs.

As a foregleam of the next address, the audience sang: "Glorious Things of Thee Are Spoken, Zion, City of Our God." Then the pastor, the Rev. Homer Wesley Hildreth, spoke on the "Two Centuries of Church Life of Second Church of Middletown, now the First Church of Cromwell, Conn., covering the period from January 5, 1715, to January 5, 1915." He said:

In "The Present Crisis," James Russell Lowell reminded us that —

"History's pages but record

One death-grapple in the darkness 'twixt old systems and the Word;  
Truth forever on the scaffold, Wrong forever on the throne,  
Yet that scaffold sways the future, and behind the dim unknown  
Standeth God within the shadow, keeping watch above His own."

This is the way God's Truth always triumphs in history. Today, we meet to trace just such a triumph in the life of this Church. It is our's to restore the old ways; revive the inner life; rejoice over the better day. Restore, revive, rejoice as we retrace the pilgrim's way across the continent of the years. And retracing, remember how all the way the Lord our God has blessed and kept His own.

The Eighteenth Century has been characterized as the Laodicean Age. Both the rulers and the ruled were neither hot nor cold. The Past was dead; the Present, disinteresting; the Future, dreaded.

The Renaissance had run its course. The Mediæval State with its feudalism and tyrannies was about to give place to the Modern State with its equality of rights and obligations for all mankind. Even the religious debates and wars of the previous century had produced a wide-spread indifference and disbelief. Weariness in sectarian struggles had ended in revolt against all creeds; the denial of all religion.

France had become the schoolmaster of the age. The French fondness for epigram was exemplified not only in her best writers such as Pascal but was equally felt in England, Germany and even in America.

In England, John Locke and David Hume, as men of letters contributed much, and in state-craft and science, Adam Smith and Sir Isaac Newton added important contributions.

In Germany, Wolf, the disciple of Aristotle, and the poet Lessing, led the Germanic thought into this new era of letters and criticism.

And in America, the teachers and the leaders of ethical and economic thought, such as Edwards and Franklin; Hamilton, Madison and Jay, were being trained by the same schoolmaster. So that in England, on the Continent and across the seas in Colonial America, the same silent but salient forces were enacting their age-molding events. Had not the Duke of Argyle suppressed the short-lived uprising of the Jacobites in England and Scotland? Had not the Peace of Utrecht rung the knell of Provincial Liberty? Had not Barcelona been taken by Berwick? And Charles XII of Sweden returned from his European exile, only to be besieged in Stralsund?

Like every year in human history, the year 1715, had its momentous events. On the Continent of Europe, the Monastery of Mafra, "the wonder of Portugal," was completed and consecrated. The modern world's most famous cosmogonist, Dr. Thomas Burnet, died at eighty years of age.

In Netherlands, the Barrier Treaty of Antwerp with Austria was consummated. The Turks had laid siege to and captured Corinth. And, although the war of the Spanish Succession had ended, the fangs of the Middle Ages were still displayed at the council board of Utrecht.

In England, the death of Queen Anne terminated the reign of the house of Stewart. The Elector of Hanover was at once proclaimed and crowned king, with the title of George I. This accession of the House of Hanover in the person of the great grandson of James I, has been called the greatest miracle in English history. Without the slightest domestic or foreign disturbance, it took place. Sir Robert Walpole rose rapidly to place and power, from First Commissioner of the Treasury to Chancellor of the Exchequer. And the founding of Parliamentary government was thoroughly established.

In France, events were moving no less swiftly and silently toward an age-long climax. Louis XIV was now in his decrepitude. As was also the system of absolute government which he had maintained for seventy and two years. And now, out of the hollowness of such a past, the knell sounded in his ears and on September 1, 1715, he was called to pay the debt of nature. His reign has been styled, the Augustan Age of France. And although he was called the Grand Monarch, his grandeur was artificial for it was founded upon force, not freedom. While Louis XIV lay dying on his magnificent couch at Versailles, Charles VI was preparing to celebrate

his "Pragmatic Sanction" to the throne of the German Empire and the guns of the courageous Charles XII of Sweden were thundering defiance at his foes. At this juncture, the Russian fleet took possession of the Baltic under Peter the Great, making the beginning of Russia's commercial greatness.

In the summer and winter of 1715, the Russian senate was removed from the ancient capital of Moscow to St. Petersburg, now Petrograd.

On the North American Continent, Queen Anne's War had been carried on between the Colonies. The Five Nations had made a treaty with the French and so took no part. Their neutrality protected New York from invasion. But New England, again bore the brunt of savage warfare. Remote settlements were abandoned. The people had to frequently palisade their houses. And often did they work their farms with their guns close at hand.

The first English explorers of the alluvial, attractive valley of the Connecticut River, met similar conditions. On the high ground overlooking the river, they saw the teepee of the Indian Sachem Sowheag, chief of a tribe occupying the surrounding hills, then, known as Mattabesett.

These hill tops, such as Prospect Hill, Timber Hill, Portland Heights, are memorial of their former condition. They were heavily wooded, while the alluvial lands along the Little River and the Connecticut were low and swampy. Much of the lowland was too wet and cold to have any attraction. The higher land about Hartford, Wethersfield and Windsor were the more attractive. Besides, was not Chief Sowheag unfriendly toward the white settlers? Unsuitable soil and unfriendly savages delayed the settlement of this region for over twenty years. 1650 is the earliest authentic date of settlement. Future generations will be indebted to David Dudley Field of Haddam for his careful chronicle of these early days. The citation from his historical gleanings that interests us most at this time is that —

"the earliest remaining entry on the town books, (books of Middletown) dated February 2, 1652, is 'a vote for the building of a meeting house'."

Was there ever a more characteristic act on the part of our Puritan ancestors? The earliest provision of many a new community was for the religious wants. And has not tradition added not a little local color to such an act? How often through the recurring years was a certain, vast elm tree pointed out, at the entrance of God's Acre, as a reminder of the near-by site of the first house for worship of the Eternal in this community.

This first edifice was only twenty feet square; ten feet from sill to plate, and was enclosed with palisades. It stood on the open green a little west or northwest of the first English graveyard. This site was probably somewhere in the vicinity of the Main Street bridge over the Air Line railway. For eighteen years this house was used. It then gave place, in 1680, to another edifice erected near the same site. This location was chosen with a view to accommodating the worshippers at Upper Houses.

That convenience and comfort were the early counsellors of our forefathers may be readily recognized. The records of their time are replete with evidence. In Abbott's history of the "Revolutionary Times," you may read how the cut of the winds and the chill of the snows necessitated the erection of what was called Sabba' Day Houses. "A group of such cabins standing about the meeting house, added not a little to the picturesqueness of the spot, and their use conduced greatly to the convenience and comfort of the Sabbath worship, especially in winter. The family able to keep a Sabba' house drove directly thither on Sabbath mornings, warmed themselves up by a hot fire without, and quite likely by a hot drink within." For in those early days, was it not considered a sacrilege to have a fire in the house of God?

But convenience and comfort finally won their case and a petition by the early settlers of Upper Middletown was presented in town meeting asking the "liberty and privilege" to build a meeting house.

"On January 18, 1702, O. S. or 1703, N. S., the Town of Middletown agreed that the inhabitants of Upper Houses might settle a minister and build a meeting house, provided they settle a minister within six or at least twelve months from that time."

In May, 1703-4, the new parish of Upper Middletown was incorporated by order of the General Court as follows:

"BE IT THEREFORE ENACTED, By this Court and the authoritie thereof, and it is enacted: That all those persons that now and hereafter at any time shall be dwellers and inhabitants on the north side of the said riverett in the said towne of Midletown, are and hereafter shall be one intire societie and parish by and of themselves, and shall have and enjoy all such powers, liberties and privileges, as other societies and congregations in this Colonie generally have, or by lawe may have, enjoy and use, for the choosing collectors and levying of rates and money for the charge, settlement and maintenance of their minister, and upholding the publick worship of God among them, from time to time as need shall require."

Again on March 22, 1708-9, the town "granted to David Deming twenty acres of land on the north side of the riverlet



\*\*\* provided he setteleth and continueth in the work of the ministry there, then it shall be his own land. Leut. John Savig, Sargt. Daniel White & John Warner Jr. ware chosen a comitty to see after and lay it out upon his charg if it may be found." But the new parish did not comply with these conditions no more than did Mr. Deming meet their requirements.

"WHEREAS, At a Town meeting, March 22, 1708-9, the Town by a voate granted to Mr. David Deming about twenty acres of land, provided that he settle there etc. but Mr. Deming failing, by the request of the neighbors on the north side of the riverett att this Town meeting January 13, 1712-13, the town by voate grant the same privileged of land to Mr. Joseph Smith upon the same tearms provided that he settles there in the work of the ministry and do impower the same comtte. formerly chosen to lay it out on the same tearmes as before specified."

Reduced to a single statement, we find that Town, Court and Colonial Assembly, each did their part in the formation and maintenance of a separate parish "on north side of the riverett" as early as 1703.

But for obvious reasons, those who were granted the "liberty and privilege" to build a meeting house and to procure and settle an orthodox minister of the Gospel among them, "within the time prescribed"—had failed to do so.

Consequently, the North Society or the Second Eccl. Society of Middletown, was not organized into a separate church until January 5, 1715.

But today, the Second Church of Middletown, now the First Church of Cromwell, welcomes you conscious of its venerable past and devoutly thankful for the vaster vision to be realized through the coming years.

Although venerable in time, this Church is not among the oldest of its faith and order in our Commonwealth. Fifty-four Congregational Churches had preceded it. The oldest of these being, the First Church of Christ in Hartford, founded in 1632.

In Middlesex County Association alone, there were eight churches that antedated our's. These were: Old Saybrook, 1646; Clinton, 1667; Middletown, First, 1668; Old Lyme, 1693; Haddam, 1696 and East Haddam, 1704.

Even the same year that this Church began its life-history, there were organized within the Connecticut Colony the following sister churches: Greens' Farms, Newtown; Pomfret Center and the First Church, Putnam.

In September 1708, at the call of the General Assembly, there met in Old Saybrook, a Congregational Synod of sixteen

members which reaffirmed the Savoy Confession of Faith and drew up the Saybrook Platform.

In 1709, the General Association of Connecticut was organized. Harvard College was seventy-nine years old and Yale had lived but fifteen of her collegiate years, when in the year 1715, the Second Church of Upper Middletown was organized. In fact, this very year witnessed the last Commencement of Yale College in Old Saybrook. The Class of 1716 was the first to graduate from New Haven.

But what about the attending circumstances and the immediate events leading up to the birth of this Church whose bi-centennial we now commemorate?

Again we must revert to old records:

"There was but one society in Middletown, for half a century after the settlement began. The convenience and friendship of the people at the Upper Houses were consulted, by the erection of the first two meeting houses near the north end of the city. But the inhabitants there had become so numerous, that on the 18th of January, 1703, the Town agreed, that the people on the north side of little River, might settle a minister within six months, or at most twelve months from that time, and the Legislature incorporated them as a society at their session in May following." "From the time of their incorporation, the inhabitants of the Upper Houses appear to have maintained public worship among themselves, and for a portion of that time, they enjoyed preaching.

"But twelve years instead of twelve months elapsed, before they settled a minister. On January 5, 1715, the Church was organized and the same day the REV. JOSEPH SMITH WAS SETTLED AS THEIR FIRST PASTOR."

Of the twenty-three charter members, all but two, Samuel Hall and Samuel Gibson, came from the old church, then known as the South Church, now the North Church of Middletown. Twenty-one of the following named persons were received into the membership by letter and two were received on profession:

Or as the old record reads:

"They were taken from the world."

Capt. John Savage,	Widow Nathaniel White,
Mrs. John Savage,	Mr. Joseph White,
Sergt. Wm. Savage,	Mrs. Thomas Stow, Sr.,
Mrs. Wm. Savage,	Mrs. Daniel White, Sr.,
Mr. Thomas Ranney,	Mrs. Joseph White,
Mrs. Thomas Ranney,	Mrs. Daniel Clark,
Mr. John Ranney,	Mrs. Jonathan Warner,
Mrs. John Ranney,	Mrs. Nathaniel Savage,
Mr. Joseph Ranney,	Widow Shepard,
Mrs. Joseph Ranney,	Samuel Hall,
Mr. Samuel Stow,	Samuel Gibson.
Mrs. Samuel Stow,	

It may be of more than passing interest here to note that in 1715, the First Church of Christ in Middletown, built its third Meeting House. Its site was at the head of Church

Street — chosen by casting lots — and was the first building not built square having the dimensions of 60 x 40 feet.

This was also the first year of the Rev. Wm. Russell's pastorate. He was the elder son of Noadiah Russell, a founder and trustee of Yale College and one of the framers of the Saybrook Platform.

It has been well said of these early days: "The ministry of the Gospel was the nobility of New England."

The Rev. Joseph Smith, the first pastor of this Church exemplified this high esteem. This was his first and only pastorate — for twenty and one years he gave his life to its ministry. His parsonage was the present home of Mr. and Mrs. W. E. Greaves. Personally, he must have been of high intellectual attainments for in the records of "Ancient Weathersfield," you may read of him as "among others" "who as teachers did good educational work elsewhere in the earlier days." He was a graduate of Harvard.

In the same record, we read that his father was Lieut. Philip Smith, a prominent citizen of Hadley (Mass.) — Representative, Deacon, Lieutenant — who died January 10, 1685, "murdered with a hideous witchcraft," says Cotton Mather in his "Magnalia," (pp. 684-686).

The completion and dedication of the first Meeting House here, was at the time of the settlement of the Rev. Joseph Smith over this parish.

This House served the wants of the people until the latter part of 1736. As early as the 21st of November, 1734, at a regularly warned meeting, whose Moderator was Deacon John Wilcox, the "inhabitants voted it was a necessity to build a new Meeting House. They adjourned to November 28 at Sundown." Then, they "voted to build 50 ft. long, 36 ft. wide, 23 ft. between joints. Roof covered with 18 in. shingles. Deacon John Wilcox, Dea. Saml. Gibson and Thomas Johnson building committee."

But it was not until "the latter end of January or the beginning of Feby," 1735, that the work actually began. And the house was not ready to raise until March of the following year.

The raising of the ponderous timbers for a meeting house in those early days, was a formidable undertaking. A committee on raising was appointed. (Sergt. Shepherd, Hugh White and John Warner.) The parish was divided into three parts, and each section directed to furnish dinner on the day the committee should order. The people were to furnish drinks for the dinners, but the society agreed that what drinks were expended in the raising should be borne by the society.

So the bottles and jugs passed up and down alternating with the braces and pins which fastened the timbers. The one loosening the human as the other fastened the timber-joints.

This second Meeting House stood on Main Street, just south of the present Baptist Church. At first it was close to the roadway, so that the people dismounted immediately upon the steps. In 1813, it was moved back four or five rods by permission of the County Court.

The house was very simple in its construction, though massive in frame. There were three entrances, one each on the north, east and south sides, opening directly into the audience room without a vestibule. It had two rows of windows. Inside, there was a gallery on three sides, stairways leading to it, not inclosed; square pews and a lofty pulpit with sounding board over it.

It was *the* Meeting House. The place where on the Sabbath Day from north and south, east and west, the tribes came up — the whole population — to worship God and meet each other. It was the day of greetings, the social exchange, the news-day.

All waited for the parson to emerge from the parsonage in gown and bands and powdered wig, three-cornered hat, knee breeches, silk stockings and silver shoe buckles. The congregation couldn't begin their worship till he passed through the massive double door with iron handled latch and into the high pulpit with its carved work of grapes and pomegranates under the great sounding board.

There is no stove. The frosty air of this new meeting house was only mitigated by the women's foot stoves and the cracking together of frozen boot heels. Even in inclement weather, the "bread was frozen at the Lord's Table." Slumbering and levity were severely rebuked. The tithing man with his stick having a rabbit's foot at one end and a rabbit's or fox's tail at the other, was ready to tap the mischievous boy or the slumbering matron or man. The former with the heavier end and the latter with the fleeced end. The congregation were seated according to age and social standing. Slaves were relegated to the rear gallery; the deacons and their families occupied front pews; single men were disposed on one side of the edifice and spinsters and maidens on the other.

During the year 1825, the inside of this building was remodeled by closing the north and south entrance, making a vestibule from the east side of the audience room beneath

the front gallery and replacing the squares with narrow pews in the center of the house.

This Meeting House was the sacred, hallowed meeting place for God and His people for over a century. Not until 1840 was the present edifice erected. That God owned and blessed both people and pastor during these early years is evident even from the meager records we possess.

It is recorded that 75 persons became members of the church during this period, of whom 53 made public profession of their faith in the Lord Jesus.

Two years after the death of Mr. Smith, the Rev. Edward Eells was ordained and installed as pastor, September 6, 1738, and died in the pastorate, October 12, 1776, after thirty-eight years of service. He was the son of Rev. Nathaniel Eells of Scituate, Mass., and during his pastorate in the Upper Houses acquired considerable renown by a pamphlet on the Wallingford Case.

For several years he was trustee of Yale College, where three of his sons were educated. They were later ministers living worthily of the honorable and distinguished ancestry that was their's. For was it not soon (July 24, 1740) after the Rev. Edward Eells came to Upper Middletown that he married into one of the most prominent families of the Connecticut Colony?

His first wife and the mother of his children was Martha, daughter of Hon. Ozias Pitkin of East Hartford, a member of the Governor's Council for nineteen years. He was a son of William Pitkin the progenitor of the Pitkin family, who was born near London in 1635 and came to Hartford in 1659. He filled many public offices with ability and was conspicuous and influential in the affairs of the colony.

In those days, there was no family in the colony of higher rank and social standing according to the current English ideas.

Mr. Eells appears to have been gracious and courtly and as much interested in state affairs as he was in pastoral work. That his patriotism and religion were worthy of the confidence of mankind and the service of the Eternal may be judged by his repeated appointment in the Colonial army as Chaplain.

He first served as chaplain in the Second Regiment of the Colonial army in 1758 in the campaign of General Israel Putnam against the Indians of New England. And again in 1759, he was appointed chaplain in the army by the General Association of Connecticut, and served under General Wolf at the siege and capture of Quebec.

One of the early tasks of his ministry was the restoring and the tabulating of the records of his predecessor. He made a canvass of the parish, recording the baptized children — of which he found no record — by families. He baptized fifty-one adults and children who are described as servants or Negro slaves, all during the first thirty years of his pastorate.

The first baptism recorded is that of "Admah, Joseph Smith's Negro man." And in a will executed by Mr. Joseph Smith, son of Rev. Joseph Smith, the first pastor of the church, dated September 20, 1768, there is the following bequest:

After naming his five sons and giving them his real and personal estate, he says: "I give them equally my negro-man Cloip or Peter. But they or either of them shall not sell him out of the family unless by his own choice, and if he should live to want support more than he can earn by his own labors, he shall be comfortably provided for by my sons at equal expense, if they don't otherwise agree."

"July 31, 1768," is the last known baptismal record of this Church pertaining to slaves and reads: "Gift-child of Bristow and Poll was baptized." "January 13, 1744, Samuel Eells (afterward, the Rev. Samuel) son of Edward and Martha Eells;" "Peter son of Mr. Frary's Negro woman Peg," were baptized. Apparently there was no race prejudice in these early days.

Under date of November 7, 1770, Mr. Eells records the marriage of two of his sons as follows:

"The Rev. James Eells and Mrs. Mary Johnson were married."

"The Rev. Samuel Eells and Mrs. Hannah Butler were married."

On March 3, 1773, he records his son John's marriage as follows:

"John Eells and Elizabeth Lord were married."

This was his usual form. His sense of propriety evidently led him to dignify Mary Johnson and Hannah Butler as "Mistress" because they were elevated to the position of wife to a minister of the Gospel — again the New England nobility was to the forefront of his thought.

During Mr. Eells' pastorate, a committee, somewhat like the present standing committee, was appointed. The first notice pertaining to this committee is under date of November 28, 1754, when Francis Wilcox, Hugh White, Deacon Isaac White and John Gibson were named as committee and "it was voted that the special business of this committee is to admonish in a brotherly way those who don't walk orderly or as becomes the Gospel, and those who are

supposed to have committed any offence." This committee has been continued with changes as to its duties from time to time, until the present. The only exception was during the pastorate of Mr. Williams. But its use was revived by Mr. Crocker.

During the thirty-eight years of the Rev. Mr. Eells' pastorate, he received into the fellowship of this Church, 360 persons of whom 116 came on profession of their faith in the Lord Jesus.

Although Mr. Eells evinced so much of New England aristocracy in his career and character, the Rev. Gershom Bulkeley showed even more.

Ordained and installed pastor of this Church, June 17, 1778, he resigned the pastorate July 7, 1808, having served the church and community, twenty-eight years.

The Rev. Dr. G. S. F. Savage, the beloved son of this Church and pioneer of Chicago Congregationalism, still retains vivid recollections of this early pastor. He tells us: "I was then a small boy and often saw him in his home which was a very large house opposite my father's. He was a gentleman of the old school, venerable in his appearance; had the reputation of being an able preacher, but aristocratic and domineering." He dressed handsomely and carried a tall cane ornamented with a silk tassel.

This aristocratic strain may not surprise us when we recall that Mr. Bulkeley's ancestors can be traced back to eleven generations of English Barons and five generations of rectors and pastors.

Beginning with Baron Robert de Bulkeley, A. D. 1199, there were eleven successive generations of barons. Then, the son of Baron Thomas and Elizabeth G. Bulkeley became the Rev. Edward Bulkeley, Rector of Odell, England. His descendant, Rev. Peter Bulkeley, was one of the Bulkeley's who emigrated to America. He became pastor at Concord, Mass., and his son Gershom, became the Rev. Dr. Gershom Bulkeley, pastor first at New London and then at Wethersfield. He was a graduate of Harvard College, 1655, and married 1659, Sarah, the daughter of President Charles Chauncey of Harvard. Their fifth child was Edward Bulkeley who became a prominent citizen of Rocky Hill. His grave is marked with a table monument on which he is styled "Captain" and "Esquire". The Bulkeley Arms are also sculptured on this monument. His son, Gershom, married Thankful Belden of Wethersfield, and they became the parents of the Rev. Gershom Bulkeley, born December 3, 1747; graduated

from Yale College 1770 and settled at the North Parish of Middletown — now Cromwell — in June, 1778.

In the year 1800, Gershom Bulkeley of Wethersfield, "For divers good causes and considerations and more especially for the Natural Love, Good Will and Affection, which I have and bare unto my son Gershom," deeded a piece of land "including the house lot where he now dwells." This is the present home of Mr. Merrill Brooks.

In 1802, Rev. Gershom B. disposed of this property and acquired the Jonathan Stow "Mansion House," where he resided until his death. This stood where Mr. Wallace Pier-son now lives.

During the twenty-eight years of the Rev. Mr. Bulkeley's pastorate, he received into the fellowship of this Church, 256 persons, of whom 69 came on profession of their faith in the Lord Jesus.

Mr. Bulkeley's pastorate, it is said, terminated under the stress of strong feelings; regretted by him later on.

"The close of his pastorate marks the first period in the history of this Church. *It was the period of organization.* Great stress had been laid upon some sort of connection with the church. Everybody must be baptized. One hardly was fit for civil position unless a church member. Some cases were even declared ineligible. Great emphasis was laid upon outward conformity to the principles of the Gospel and little emphasis upon character-creation or spiritual life."

The Door of Entrance into this second period of the Church's life was the annulling of the "Half-way" Covenant.

The Baptismal or "Half-way" Covenant did not entitle those who took it to the Communion. It gave them the privilege of having their children baptized. This privilege was forfeited if at any time the "Half-way" covenanters were guilty of unchristian conduct and could only be restored by confession and promise of amendment. The "Half-way" covenanters could be received into full Communion by making confession of unchristian conduct and accepting the Full Communion Covenant. This act of confession was known as "rendering Christian satisfaction for sin." In popular parlance it was called, "walking the broad aisle," because those who made confession walked into the broad aisle of the church while the minister read their confessions.

The Rev. Joshua L. Williams made the discontinuance of this Covenant a condition of his settlement as pastor of this Church.

On the 7th of March, 1810, the following vote was adopted: "Voted, That the former practise of requiring a



public confession known as, 'Satisfaction for Sin' be abolished."

For the lights and shadows of the Rev. Mr. Williams' pastorate, may we again revert to the recollections of Dr. Savage? He writes:

"I have vivid recollections of him as my pastor. He was a graduate of Yale College in 1805; was settled over what is now the Cromwell Church in 1809, and died in 1832. His ministry was very popular and blessed with several revivals; notably those of 1814; 1817-18 — aided by Rev. Dr. Nettleton — and again in 1831. He established the first Sunday School in the parish, and before that drilled the children in the Westminster Catechism. The first Bible I ever owned, I received from him as a prize for repeating all the questions and answers of the catechism in the church without a mistake. He was a scholarly man, much interested in the schools — was a chief organizer of the Friendly Association. He was associated also with Dr. Calvin Chapin and Dr. Lyman Beecher, as pioneers in the Temperance reformation. I remember well his reading on six successive Sunday evenings, Dr. Beecher's six famous lectures on Temperance and the excitement which followed. He had two sons, John and Joshua who were schoolmates of mine. John entered Yale College, but died before graduating and was buried in the same grave with his father, who died in 1832."

During the twenty-three years of the Rev. Mr. Williams' pastorate, he received into fellowship of this Church, 231 persons, of whom 210 came on profession of their faith in the Lord Jesus. These were surely Pentecostal Days.

Two marked Colonial traits dominated these early days: The New England aristocracy that asserted itself in the church government when it was voted as early as July 4, 1740, "To seat according to Age, Honor and Interest in the Meeting House!" And the New England love of culture, illustrated by the formation of the "Friendly Association" and the establishment of the Academy.

The Rev. Zebulon Crocker followed Mr. Williams in the pastorate. He was a native of Willington, Conn., a graduate of Yale College in 1827, and was the fifth young man to be ordained by this Church to the work of the Gospel ministry. For fourteen years he so served this Church and community as to be remembered as "an able and instructive preacher and a faithful, loving and devoted Pastor." That his sermons were sound and thoughtful rather than brilliant, may be judged from the fact that he told Dr. Israel P. Warren "that he hardly allowed himself so much liberty of embellishment as to say 'the silver moon.' " And yet, was it not dur-

ing his pastorate that a new era was introduced and a decided improvement in the outward condition of the Church's life consummated?

Three important enterprises were successfully carried out under his auspices: (1) The purchase of a Parsonage lot and the erection of a residence for the pastor; (2) The organization and establishment of a village academy of a high grade, with an edifice suitable for both school and chapel purposes; (3) and the erection of a church edifice according to the best style of that day.

The building of this last named structure was in 1840. The site selected was owned by Mr. W. C. Redfield, of New York. (Grandfather of the Hon. Wm. C. Redfield, Secretary of Commerce in President Wilson's Cabinet.) Mr. Redfield had reserved for years this site as a possible homestead. But learning that the majority had united upon this location, he generously surrendered it at a low price. Rarely ever within so small a parish have three enterprises, contributing so largely to the welfare of the community, been accomplished in so short a time. The whole community was put to the test, but it was bravely and successfully born. No parish quarrel resulted. Even the drawing of the stone for the new church building, was made a holiday occasion. The stone was drawn across the river from Portland quarry by voluntary labor in the winter of 1840, and Captain Stow and his family provided hot coffee and huge fires for the teamsmen.

But the event never to be forgotten was the last sermon in the old white meeting house on the green. The hymns were sung, the prayers were offered, and then the venerable Pastor Crocker announced his text: "If Thy presence go not with us, take us not up hence." It was a profound historical discourse. The last prayer was said, the benediction spoken in tears, and the history of the old white meeting house was at an end. The old name, so beloved by many, had been outgrown in the advance of civilization. It was now "the church."

The exercises of the dedication evening were long remembered. Mr. Crocker was again preacher and, with profound solemnity, repeated his text from the prayer of Solomon at the dedication of the Temple to Jehovah:

"Now, therefore, arise, O Lord God, into Thy resting place, Thou and the ark of Thy strength."

The choir sang the dedication hymn:

"Arise, O King of Grace, arise,  
And enter to Thy rest."

A large and deeply solemn audience were present. All rejoiced at the completion of a task which had enlisted all the zeal and ability, the hopes and the prayers, of both pastor and people.

During Mr. Crocker's pastorate, this Church gave to the Gospel ministry and to the work of the Kingdom of God, two of her sons, George S. F. Savage and William R. Stocking.

To have come West from Connecticut as a young man of thirty with a home missionary's commission to choose any destitute field between the Ohio River and Rocky Mountains, to have found the open door in a little Illinois church, to have the missionary parish the center of movements that led to the founding of Beloit College and Chicago Theological Seminary, to have been in touch with Pilgrim Churches of the Middle West in secretarial service for the Boston Tract Society and the Sunday School and Building Society, to have been the man behind the financial problem of the Chicago Seminary for fifteen years, to have lived in close friendship with Dwight L. Moody and been the confidant and adviser of a group of Chicago's captains of industry when foundations were being laid in church and allied institutions, to have kept in old age — his ninety-eighth year — the faith of an unconquerable optimist — these things are a part of the life experience of Dr. George Slocum Folger Savage, the grand old man of the Chicago fellowship, who was ordained and married in this Church on September 28, 1847.

Born the same year in which the American Board began its world-wide mission for the coming of the Kingdom of God among men, William R. Stocking used to playfully remark that he was its twin brother.

While a student in the Academy at Munson, Mass., he received an earnest appeal from the American Board for well qualified teachers for the Sandwich Islands. So deeply was the soul of the young student stirred that he offered himself as a teacher for that field and was accepted. But before he was ready to depart, another appeal from the Nestorian Mission for a superintendent of educational work, led him to accept that as his life-work.

On the 7th of January, he sailed from Boston for his field of labor. At once he devoted himself with characteristic energy to the mastery of the language and his work as a teacher. He continued in his work with untiring devotion and energy till the failure of his health in 1853 compelled him to return to his native land. He died the 30th of April, 1854. But his memory burns more and more brightly on the heart-altars of this community with the passing years, for he lit

the fires of missionary zeal and devotion in the Bible School of this Church. For was it not as superintendent of the school that he enlisted every child, every member in giving a "cent a month for the cause of missions?"

Dr. Justin Perkins wrote of him from Persia: "Mr. Stocking had accomplished a great work before he left us. Through his faithful labors and his fervent prayers, under the Divine blessing, much people was added unto the Lord."

During the fourteen years of the Rev. Mr. Crocker's pastorate, he received into the fellowship of this Church, 144 persons of whom 95 came on confession of their faith in the Lord Jesus.

A little over eight years after the dedication of this present house for worship, the church again ordained another young man to the ministry. The Rev. George A. Bryan began his pastorate here, June 13, 1849 and continued to so serve the church and community a little over eight years. He closed his work October 20, 1857. He was the sixth young man set apart by this Church for the work of the Gospel ministry.

During these years the church building remained about as it was left by the builders. Previous to Mr. Bryan's coming, the young people held a fair, expecting to realize from it enough to finish off the basement. Their expectations did not mature. The social meetings were continued in the upper room of the academy until about 1874. Then, the present church parlors were provided for.

Partly due to the missionary zeal inspired by the pastor's wife—the granddaughter of the Rev. Dr. Calvin Chapin of Rocky Hill—and partly to the ready and earnest response of such young people as Misses Mary and Hattie Savage, the latter Mrs. Wheelock,—the Ladies' Foreign Missionary Association was reorganized. The zeal and earnestness of this society has continued unabated until this day. It has been said: Few women, if any, did more than Mrs. George A. Bryan to emancipate the abilities and enlarge the vision of the women of this community.

During the eight years of the Rev. Mr. Bryan's pastorate, he received into the fellowship of this Church, 67 persons of whom 33 came on confession of their faith in the Lord Jesus.

The closing of this pastorate marks the end of the second period of this Church's history. *It was the period of revival.*

These years correspond to the period of the greatest revival activity known in our country. It was the time of Nettleton, Finney and their co-workers. And the brief period of forty-five years, including the pastorates of Messrs. Williams, Crocker and Bryan, found this Church receiving

into its fellowship 442 persons, of whom 338 had confessed the Lord Jesus as their Saviour.

The Rev. Erastus Colton supplied the pulpit of this Church a short time after Mr. Bryan's resignation. January 1, 1858, he was called here from revival work in West Haven through the advice of Dr. Hutchinson. He continued his helpful ministry until after the commemoration of the Lord's Supper in May of the same year.

The Rev. James A. Clark was the next pastor. He began his work June 16, 1858, and was dismissed December 2, 1863. He came recommended as a successful missionary in Wisconsin. He proved to be a good pastor to this people. During his pastorate of five years, he received into the fellowship of this Church 62 persons, of whom 47 came on confession of their faith in the Lord Jesus.

For a brief year, from March, 1864, to April 1, 1865, the Rev. William K. Hall served this Church as its pastor. But in that brief time, he won the affection of many of the young people, an affection that has endured the test of many years.

Mr. Hall was a classmate of the Rev. Dr. Joseph H. Twitchell, Hartford. And, like Dr. Twitchell, he was a chaplain in the Civil War, serving with the Seventeenth C. V. for about a year. Later on he was chaplain of the Ancient and Honorable Artillery Company of Boston and president of the board of trustees of Washington's Headquarters at Newburgh, where for thirty-four years he was pastor of the First Presbyterian Church. During his pastorate here the Rev. Mr. Hall received into the fellowship of this Church 5 persons, all of whom came on confession of their faith in the Lord Jesus.

In the closing year of our Great Civil War, on November 23, this Church ordained another young man, Horatio O. Ladd. He was the seventh and the last to date, to be so set apart for the work of the Gospel ministry.

Mr. Ladd's ministry here was a little over two years in duration. His most lasting work for this Church and community was along educational lines. For some time he was in charge of the academy and is remembered in his pulpit-ministry as one having a prepossessing personality.

In later years, he became an Episcopalian and carried on a very successful mission for that Church in Mexico.

During the two years of the Rev. Mr. Ladd's pastorate, he received into the fellowship of this Church, 34 persons of whom 23 came on confession of their faith in the Lord Jesus.

The Rev. Thomas M. Miles began his ministry here in November of 1868, and closed it in September, 1870. The

most lasting impression of his personality upon the life of the community was his enlistment of the non-church goer in the interests of the Kingdom of God.

During the two years of the Rev. Mr. Miles' pastorate there were added to the membership of this Church 20 persons, of whom 10 came on confession of their faith in the Lord Jesus.

Following the completion of Mr. Miles' ministry, the Rev. A. S. Cheesboro supplied the pulpit for four months. But it was not until November, 1871, that the Rev. A. C. Hurd began his pastorate which culminated in 1873.

It was said of this pastor that he might have written his biography in the words of Amos of Tekoa: "I am no prophet, neither am I a prophet's son; but I am a herdsman, and a dresser of sycamore trees."

During the two years of his ministry here, the Rev. Mr. Hurd received into the fellowship of this Church 22 persons, of whom 10 came on confession of their faith in the Lord Jesus.

In February, 1874, the Rev. Myron S. Dudley began his pastorate. The deep appreciation with which his eleven years of ministry is held in memory can be best expressed from the records of this Church at the time of his death.

"His earnest zeal for all that is best in community life — for temperance, for morality, for the promotion of intelligent and effective interest in the care and beautifying of the town — as well as for his faithful ministrations as pastor, have laid the whole town under lasting obligation to him."

Two marked characteristics gave Mr. Dudley's ministry perennial power. Their beginnings date from his youth.

His Militant Christianity. The closing weeks of his senior year in Williams College, were shadowed by the ravages of war. A brother was severely wounded in the battle of Gettysburg and another brother died of typhoid fever in Kentucky on the day of Mr. Dudley's graduation. This prevented him from fulfilling his appointment on the commencement program. In the fall of 1863 he enlisted in the Fifth Vermont Veteran Volunteer Infantry, and during his first year passed through the grades of sergeant and first lieutenant to captain.

He was wounded in the battle of the Wilderness, May, 1864, participated in Sheridan's brilliant Shenandoah campaign, served through the war and was honorably discharged with the volunteer army, in June, 1865.

Although Mr. Dudley rarely ever referred to his "army life," the experience dominated and directed his whole career.

His Literary Ability. His expression of thought was logical and laconic. And had he chosen to convey his message

to men through the Editorial columns of some daily rather than through the call of the Evangel of Jesus, he would have met with large success.

There are two pieces of his work which remain as abiding witnesses of his ability, namely, his history of the "Class of Sixty-three, Williams College," and his "History of Cromwell" (this town) under date of 1880.

As one of the children of his ministry, Mr. Dudley baptized and later received into the Church, at sixteen years of age, Miss Emeda Sage.

On November 10, 1908, the Cumberland Association of Congregational Ministers, at Portland, Me., granted Miss Sage a license to preach. And today we rejoice with her in the blessings of her ministry to the churches of West Minot, West Newfield and now Springfield, Me., as our home missionary.

During the eleven years of the Rev. Mr. Dudley's pastorate, he received into the fellowship of this Church, 74 persons, of whom 42 came on confession of their faith in the Lord Jesus.

June 14, 1885, marks the beginning of the longest pastorate of recent years. It was the ministry of the Rev. Henry G. Marshall that then began and continued for nineteen years, his resignation taking effect July 31, 1904.

Again this Church was served by one who had first served his beloved land in the dark days of the Rebellion. Enlisting August 2, 1862, as Sergeant in Company E, Volunteer Infantry, he was promoted to First Lieutenant, Company E, Connecticut Volunteers (colored troops) on February 16, 1864, and became captain of the same company on January 31, 1865. He was honorably discharged from the Volunteer Army October 24, 1865. But again in 1913, the State of Connecticut needed his services as chaplain of the House of Representatives.

At the opening of Mr. Marshall's ministry and throughout the nineteen years of its duration, both pastor and people responded in many ways to the manifold activities enlisting the strength and sympathy of the modern Christian worker.

One of the first expressions of this modern day was the installing in 1887 of the present pipe organ valued at \$2,000. This was the gracious gift of Mr. Frederick Wilcox. Recently our Church has placed upon the organ a plate commemorative of this gift.

It seemed as if the spirit of the first century of this Church's life had become reincarnated in the quickened Civic Conscience and Christian Culture. The quickened

civic conscience was especially manifested in the organization of the Law and Order League in which Mr. Marshall was an active leader for three years. This League after a hard fought battle, settled the Saloon Question in Cromwell for years to come.

The Christian culture was manifested in two marked ways: in the organization of a Cradle Roll in the Bible School under the leadership of Mrs. E. S. Coe, and in the organization of the Young People's Society of Christian Endeavor, under the guidance of the pastor.

Besides all this, a century-long influence came to fullest fruition. The old-time debating society, the Friendly Association of 1810, eventuated in the organization of the Belden Library Association on February 28, 1888. And its first officers were: Rev. H. G. Marshall, President; George Gillum, Vice President; F. W. Bliss, Secretary, and Arthur Boardman, Treasurer.

During the Rev. Mr. Marshall's pastorate, he received into the fellowship of this Church 152 persons, of whom 110 came on confession of their faith in the Lord Jesus.

The Rev. Frederic M. Hollister succeeded to the pastorate on September 4, 1904, and resigned his ministry here on May 1, 1909.

Like his predecessor, Mr. Hollister found this people responsive to the many modern activities enlisting the civic and Christian interests. The most pronounced and permanent of these activities were:

The organization of the Men's Bible Class and Brotherhood, the Earnest Workers Society of young women, the Missionary Study Classes, "Aliens or Americans," were carried out very successfully, and the Knights of King Arthur was conducted with increasing interest.

The Bible School celebrated its Ninetieth Anniversary April 28, 1907. The Christian Endeavor Society purchased a piano with money bequeathed affectionately to the memory of Miss Mattie Frisbie and Mr. Harry Frisbie.

In 1907, the marble baptismal font now in use was dedicated —

"In Memory of  
Lewis Edward and Katherine  
Infant children of  
Edward S. and Elizabeth S. Coe."

their loving gift to this Church.

And lastly, but not least, the Parsonage was thoroughly renovated and improved and the church building was much



improved with a slate roof, interior decorations, electric lights, basement cemented and exterior painted.

The rededication services were held the morning and evening of September 6, 1908.

The latter part of this pastorate, at the suggestion of the pastor, the first committee was appointed to collect data for the Two Hundredth Anniversary.

From May 5 to 14, 1907, Union Revival Meetings were held under the leadership of Rev. D. S. Toy, a Chapman worker. And the pastor was given the great joy of receiving into the fellowship of this Church some of the strong men and women of the community.

During the nearly five years of the Rev. Mr. Hollister's pastorate, he received into the fellowship of the Church 74 persons, of whom 46 came on confession of their faith in the Lord Jesus.

The present pastor, the Rev. Homer Wesley Hildreth, is the fifteenth minister in the pastoral succession. He began his ministry here on July 1, 1909. But to chronicle the blessings of these years, together as pastor and people, would be more fitting for another than the author of this historic sketch.

May it not be enough to add, that during these brief years, it has been my sacred joy to welcome into the fellowship of the Kingdom of God here, 49 persons, of whom 21 came on confession of their faith in the Lord Jesus.

Up to the date of this writing, two of the former pastors are living: the Rev. Henry G. Marshall, Milford, Conn., and the Rev. Frederic M. Hollister, Mystic, Conn.

The others have entered into the eternal inheritance which is prepared for all those who love the Lord Jesus Christ and have labored acceptably for him.

During the two centuries of the Church's life there have been three marked periods of progress and power: namely

THE PERIOD OF ORGANIZATION from 1715 to 1808. During this era there were three pastorates, that of the Rev. Joseph Smith, 21 years service, 75 additions, of whom 53 were on profession; the Rev. Edward Eells, 38 years service, 360 additions, of whom 116 were on profession, and the Rev. Gershom Bulkeley, 28 years service, 256 additions, of whom 69 were on profession.

THE PERIOD OF REVIVAL from 1808 to 1857. During this era there were also three pastorates, that of the Rev. Joshua L. Williams, 23 years service, 231 additions, of whom 210 were on profession; the Rev. Zebulon Crocker, 14 years service, 144 additions, of whom 95 were on profession; and

the Rev. George A. Bryan, 8 years service, 67 additions, of whom 33 were on profession.

THE PERIOD OF WIDE-SPREAD ACTIVITIES from 1857 to 1915. During this era there were nine pastorates, that of the Rev. James A. Clark, 5 years service, 62 additions, of whom 47 were on confession; the Rev. Wm. K. Hall, 1 year's service, 5 additions, of whom 5 were on confession; the Rev. H. O. Ladd, 2 years' service, 34 additions, of whom 23 were on confession; the Rev. T. M. Miles, 2 years' service, 20 additions, of whom 10 were on confession; the Rev. A. C. Hurd, 2 years' service, 22 additions, of whom 10 were on confession; the Rev. M. S. Dudley, 11 years' service, 74 additions, of whom 42 were on confession; the Rev. H. G. Marshall, 19 years' service, 152 additions, of whom 110 were on confession; the Rev. F. M. Hollister, 5 years' service, 74 additions, of whom 46 were on confession, and the Rev. H. W. Hildreth, 6 years' service, 49 additions, of whom 21 were on confession.

The activities of this period, and those culminating during this era, are: The Saturday evening Prayer Meeting, held alternately in the homes of Deacon Rufus Sage and Mr. Samuel Wilcox, "till about 1826;" later in the Treat Homestead. Then in the academy, and since 1874, in the church building.

The Friendly Association, organized in 1810.

The Sunday School, organized in 1817.

The Gentleman's Foreign Miss. Association, 1834.

The Ladies' Foreign Miss. Association, 1834.

The Monthly Missionary Concert from 1834 to 1875.

The Y. P. S. C. E., organized in 1886.

The Earnest Workers, organized in 1904.

The Knights of the Order of King Arthur, organized 1905.

The Men's Brotherhood, organized in 1906.

The Ladies' Aid Society, organized in 1891.

The Junior Brotherhood, organized in 1913.

The first period of 87 pastoral years brought 238 into the church on profession, the second period of 45 pastoral years brought 338 into the church on profession, and the third period of 52 pastoral years brought 294 into the church on confession.

The total number of members enrolled by this Church during the two centuries of its life is 1,625 persons, of whom 890 were received into the Kingdom of God on "profession" or "confession" of their faith in the Lord Jesus.

The records of the past two centuries also reports that there have been 26 deacons, nearly double the number of pastors during the same period. To recall their names is to remember those much honored and beloved. The complete roll is as follows:

Names.	Appointed.	Ceased to act.	Remarks.
Samuel Hall,	Feb. 10, 1716	.....	.....
W. Savage,	Feb. 10, 1716	Jan. 25, 1727	.....
S. Stow,	.....	Sep. 28, 1741	.....
J. Wilcox,	.....	May 13, 1751	Died, Age 68
S. Gipson,	.....	Mar. 18, 1748	Died, Age 76
S. Shepherd,	Dec. 3, 1745	Apr. 9, 1750	.....
I. White,	Jan. 15, 1749	June 27, 1769	Died, Age 71
W. Savage,	.....	.....1774	Died, Age 74
T. Johnson,	Jan. 9, 1766	Dec. 26, 1774	Died, Age 56
J. Kirby,	Nov. 29, 1770	Sep. 12, 1783	Died, Age 64
S. Sage,	Jan. 26, 1775	June 7, 1795	Died, Age 74
T. Gipson,	Jan. 14, 1784	Mar. 23, 1810	Resigned
A. Sage,	Feb. 22, 1790	Mar. 23, 1810	Resigned
J. Hubbard,	Dec. 14, 1807	Aug. 23, 1808	Died, Age 63
B. Parmelee,	Mar. 23, 1810	Apr. 6, 1822	Resigned
R. Sage,	July 1817	Mar. 13, 1826	Died, Age 49
J. R. Wilcox,	Nov. 11, 1822	Jan. 4, 1839	Resigned
I. Sage,	Oct. 29, 1826	Sep. 30, 1861	Died, Age 75
R. Warner,	Jan. 4, 1839	Sep. 1, 1843	Resigned
J. Stevens,	Sep. 1, 1843	Feb. 5, 1875	Resigned
G. H. Butler,	July 6, 1862	Dec. 11, 1905	Died, Age 85
R. B. Savage,	Apr. 30, 1875	Sep. 20, 1887	Died, Age 75
E. S. Coe,	Nov. 4, 1887	Acting	.....
A. N. Pierson,	May 4, 1888	.....	Resigned
E. C. Bailey,	Dec. 30, 1904	Acting	.....
E. H. King,	Jan. 7, 1906	Dec. 29, 1912	Resigned

What shall we say, what shall we do, 'compassed about with so great a cloud of witnesses? Shall we not begin the new century this day as the fathers began? Begin with the Lord Jesus Christ. "Let us then lay aside every weight, and the sin that doth so easily beset us, let us run with patience the race set before us, looking unto Jesus the Author and Finisher of our faith." Then, in the new century, we shall see Truth in the Book-Bible and in the World-Bible. We shall proclaim our visions of the Truth as God's prophets, we shall bear men's sins as His cross-bearers, our Creed becoming not only a test but a testimony. Our Religion not only Believed but Be-lived as we work out what we pray and pray out what we sing, as we daily live the prayer of New England's Prophet-Bard, Whittier:

Our fathers' God! From out whose hand  
 The centuries fall like grains of sand,  
 We meet today, united, free,  
 And loyal to our land and Thee,  
 We thank Thee for the era done  
 And trust Thee for the opening one.

O make Thou us through centuries long,  
 In peace secure, in justice strong;  
 Around our gift of freedom draw  
 The safeguards of our righteous law;  
 And, cast in some diviner mold,  
 Let the new cycle shame the old."

Most appropriately did the congregation then unite in singing "Blest Be the Tie That Binds, Our Hearts in Christian Love."

Mrs. Edward S. Coe read a paper recalling the beginnings and the blessings of the Missionary zeal that has dominated the life of this Church for many years. She said:

This is Dr. Gordon's reply to the question, "What are Foreign Missions?"

"The flying shuttle that weaves, and weaves, and weaves, the seamless robe of the Lord Jesus, until it is ample enough to cover those at home, and those abroad; till it is great enough to overshadow our entire humanity with the sense of the Infinite compassion and the Eternal Love." What more fitting words than these to begin this report of faithful work done by the women of this old historic church for more than eighty years.

The Woman's Foreign Missionary Society of the First Congregational Church of Cromwell was first named the "Ladies' Association for Foreign Missions in Middletown Upper Houses," organized, September, 1834. Then follows the Constitution, composed of five articles, and the following officers: Mrs. Elizabeth Crocker, President, Mrs. Mary W. Warner, Vice President and Mrs. Margaret Sage, Secretary and Treasurer.

Mrs. Crocker, wife of Mr. Zebulon Crocker, who for many years was an efficient pastor of this Church, survived her husband for thirty years, making her home in Cromwell so long as she lived. She was a woman of sterling worth, strictly conscientious, and reported as being an excellent organizer. Her religious fervor and reverence for the Missionary Society may be appreciated by this little incident given by one who well remembers her activities. While holding the regular monthly meeting in one of the homes, the hostess requested that the ladies should remain after the closing exercises to congratulate a bride and groom who

chanced to be visiting there at that time, but Mrs. Crocker sternly forbade any such frivolity after a missionary meeting.

The first real work undertaken by this society was the fitting out of the first missionary from this Church, sent into the foreign field, the Rev. William Stocking. His labors were begun in Oroomiah, Persia, from which field many messages of efficient work were sent to this Church a number of years. Just here we are reminded of the present suffering, caused by the terrible war now raging in Europe.

This society's first record of members and contributors was in 1860, and seventy in all, showing how largely every member of the church became identified with mission work under Mrs. Crocker's presidency, which concluded in 1873, after thirty-nine years of faithful, devoted service. Can we estimate the results of such service or know the gains for the kingdom of Christ made during these many years?

Ex-President Harris said in a 1900 conference, after listening to a young Hindu lady, professor of English literature: "If I had a million dollars to give to foreign missions, I should count it wisely invested if it led only to the conversion of that one woman."

Mrs. Harriet Savage held a long term of office as vice-president for twenty years. She was the mother of Miss Mary G. Savage and Mrs. Harriet W. Wheelock, who are now the oldest living members, and have given lives of service and love to this Missionary Society.

Miss Savage has filled every office of this society for a longer or shorter period, the longest being secretary and treasurer from 1862 to 1879—seventeen years. Mrs. Wheelock, her sister, the next oldest living member, acted as a very efficient secretary and treasurer from 1881 to 1909—a term of twenty-eight years. What we owe to these two members for keeping the interest in foreign missions alive is difficult to relate. Their love for this society never failed, and their untiring efforts never ceased.

After the death of Mrs. Crocker in 1877, the office of president has been filled by the pastors' wives (with a few exceptions between times), beginning with Mrs. Dudley, followed by Mrs. Marshall, who was next in length for holding this office, which she did most faithfully for nineteen years, the entire time of Mr. Marshall's pastorate. We remember with appreciation the five years of good work in this capacity of Mrs. Hollister, which brings us to the present time, and our much loved president, Mrs. Hildreth, who has led us along pleasant and useful ways for six years, and this society is prospering under her leadership. Our other officers at present

writing are Mrs. A. N. Pierson, Vice President, Mrs. Edward S. Coe, Secretary, and Mrs. T. W. Beaumont, Treasurer.

We now number twenty-five members and hold regular meetings each month, usually at the homes of such members as choose to invite us.

The exercises are largely religious, occasionally letters from foreign fields being read, and such missionary intelligence as our leader advises.

Quite contrary to Mrs. Crocker's prohibiting the social hour, we have in late years served tea and refreshments at the close of our gatherings which have given us pleasure not inappropriate to the occasion, and find it not difficult to imagine our first president's spirit hovering over us with approval.

It may be of interest to know the amount of money given during these eighty-one years. The exact amount cannot be ascertained, but it is more than seven thousand dollars. The largest contribution in any one year was in 1894 — \$269.98. Thus far, in late years, we have more than met out apportionment of \$115.00 yearly.

Not the least of our workings are shown in its branches. This Foreign Missionary Society is mother of our faithful "Ladies' Aid Society," whose record you will learn more about from its efficient President, Mrs. William Couch.

In 1882 and 1883 a children's Mission Band was formed, and in 1884 Mrs. Dudley organized the Eaton Circle. The young people for years sent twenty dollars annually to Mrs. Eaton in Mexico to help in her missionary work. This was in existence until their children formed a Mission Band under Mrs. Hollister, and this society is still doing good work under the name of the "Earnest Workers," which truly expresses their efforts as they give us willing service and substantial returns every year under the leadership of our pastor's wife.

Within a few years this organization has included Home Missions in its work, sending many barrels of clothing both West and South.

Mention should be made of one way in which we have spread the Gospel message. This has been through a Bible reader, Guanaparhasi, in South India, who labored for years among the heathen supported by this society. How many souls have been saved through the faithful services of this converted native we may never know.

In these days of "wars and rumors of wars" does it take no soldierly instincts to carry our foreign missionary enterprises? "It is a mistake to think that all the brave deeds are done in uniform to martial music." Christ's words to us

sounds a higher challenge: "Go ye into all the world and preach the Gospel."

Still another branch I have failed to mention, even the babies of our society, called the Cradle Roll, have had their share in missionary work. Mrs. Bradley of Middletown first interested me in this little band, and for ten years it seldom sent less than fifteen dollars to the W. B. M. Then it was merged into the Sunday School primary department, and is there helping to spread the Gospel.

This little mission among the children reacts upon themselves, for it tends to unselfishness and forms the habit of thinking of others.

Once the word missionary seemed to frighten many away from its gatherings, now we realize the interest in and love for missions comes to the Christian who loves the Master and His work.

To my sisters in Christ, members of this old historic church, and this Foreign Missionary organization in particular, I submit this brief report, but asserting what I am sure each one feels, that this dear old society has not only done good work abroad, but has filled our own hearts with deeper love for each other, and quickened the inner desires for greater service in the Kingdom of God.

The Earnest Workers, a band of girls having the future missionary zeal of this Church in their keeping, then earnestly sang:

"Coming, coming, yes, they are, coming, coming from afar;  
From the wild and scorching desert, Africa's sons of colour deep;  
Jesus' love has drawn and won them, at His cross they bow and weep."

Mrs. William P. Couch read a paper giving a summary of the worth and the work of the womanhood of this Church during the long years of its life in this community. She said:

It is a difficult matter to write an Historical Sketch of the Ladies' Aid Society for the reason that the good women of this Church must have expended their strength in deeds not words, since, in the two hundred years of its existence only the most meagre records have been kept of the immense amount of work they accomplished. Not until 1891, when the Ladies' Aid Society was properly organized has there been a systematic record of the work of the women. If Mrs. Crocker could have used her executive ability in organizing the women in the practical work of the church as well as she organized the Missionary Society, what a splendid record we

might read today! Once, when an out-of-town visitor attempted to express her opinion at a meeting, Mr. Crocker gently reminded her that women were not expected to speak in public. Perhaps Mrs. Crocker felt somewhat handicapped after this and became resigned to her limitations. However, we must not think for a moment that these active women did not record in other ways their doings.

An interesting account is given by Miss Amelia Butler, the aunt of Kate Butler Warner and George S. Butler, of the moving from the old Meeting House on the green below up to this present building: "the non-drying of the paint kept us one week more from the new building," she says, and then follows this description:

"Without it is brick with six pillars in front; within, stairs, of course, go up and down in the porch; though as regards the *down*, the basement is unfinished. The house fronts the east; the desk is at the west; no window in the west; four long ones each side only (blinds to be). The desk is neat, indeed, low, small, white — sofa fitted thereto; two large astral lamps, with cushion twice the size of the Bible; crimson damask; no drapery or tassels. Fronting it four chairs, hair seats, seven dollars apiece — no center aisle. The aisles and all about the platform, desk, carpeted, Turkey carpet — backs of seats quite low; doors still lower —" and so the letter goes on, ending: "A new church is not an every day concern; besides, in a village like ours, there is so little of incident we make much ado about that little." The Rev. Dr. I. P. Warren of Portland, Me., who formerly taught in the academy, said of the building that it was a church edifice in the best style of that day.

Mr. Dudley mentions twice in his "History of Cromwell" gifts from The Benevolent Society, but no mention whatever is made of the Sewing Society. On the other hand, in the Church Records the Sewing Society is mentioned as early as 1848, and nothing said of the Benevolent Society. However, in the Benevolent Society there was an element tending towards practical work, such as sending clothing to missionaries, helping the less fortunate ones in the community and caring for the church. And out of this Benevolent Society and the Sewing Society was evolved the Ladies' Aid Society.

All through these early years the meetings were not held in the basement of the Church, but in the homes. Can we not easily imagine these good women walking up the road to Mrs. Horace Hubbard's home or stopping at the house of Mrs. Harriet B. Savage, or at one of the numerous Wilcox



families, or perhaps meeting at the ever hospitable homestead of the Savages, next door?

The first time the Ladies' Sewing Society is mentioned in the Church Records is as follows:

ANNUAL MEETING

OCT. 30th, 1848.

DEACON ISAAC SAGE, MODERATOR,

ANDREW F. WARNER, CLERK.

VOTED AS FOLLOWS: "Whereas the Ladies' Sewing Society have raised funds by the holding of a fair for the purpose of painting the Meeting House and have appointed a committee of young men to superintend the same, therefore, resolved that the clerk be directed to return thanks of this Society to the ladies for their generous efforts in behalf of the interests of the Society and that they have *liberty* to go on in such manner as they shall deem expedient to expend so much of their funds as they shall think necessary for that object, subject to the general supervision of of the Society's Committee."

A fair was again held in 1849 for the purpose of raising funds for finishing the basement of the church.

Thanks are given the ladies in 1856 for "carpeting the Meeting House," and to Miss Mary Ann Lattimer for the pulpit cushion.

Seven years passed before the records show that a request was granted that the ladies of the congregation be permitted to rebuild or remodel the pulpit.

Then came the Civil War. The basement rooms were used at times for the ladies and young girls to meet in to roll bandages, scrape lint and knit stockings, and around these years, before and after the war, were the girls and young women of the day, who, if not then members of the Sewing Society, later became members.

Here they are:

Emily, Margaret and Lizzie Allison,  
Libbie and Sarah Baldwin,  
Sarah Baisden,  
Ellen Bowers,  
Georgia Eastman,  
Mary Edwards,  
Amelia, Alice and Lizzie Hubbard,  
Laura Hutchinson,  
Celestia Hubbard,  
Addie Hicks,  
Kate Kirby,  
Mary Pelton,  
Elizabeth Pease,  
Emily Russell,

Kate, Mary and Julia Ranney,  
 Nellie and Lizzie Ranney,  
 Mary and Annie Sage,  
 Sarah and Julia Stevens,  
 Marion Wilcox,  
 Cora Wilcox.

From this number there are with us today Mrs. Pierson, Mrs. Noble and her sister Mrs. Newton, Mrs. Gunn and Miss Amelia, Mrs. Calef, Mrs. Greaves, Mrs. Coe, Miss Sarah Savage and Mrs. Adams. The others are no longer living or perhaps are too far away to come back for this reunion.

Again a few years intervened according to the records before these active women were *cautioned* as to incurring any expense on account of the Church Society, but asked (and allowed) to make such repairs in the basement of the church as they might deem expedient.

In 1874, the church was cleaned, frescoed and carpeted by this same society.

In 1885 the women of the church are asking permission to remove the "slip-doors." (Should not this generation put them back?)

And in 1887 permission is given the ladies "to build on to the west end of the church an addition of wood for the organ, also to remove the eight seats near the west end of the church. These seats were called the "Amen Pews." Many of you will remember that in these seats sat Miss Ursula Smith, Mr. Abiel Geer, Mr. and Mrs. John Baker and Mr. Elisha Sage.

About this time the Carol Club was formed, and I speak of this because all the members belonged to the Sewing Society, as it was then, and on account of the new pulpit. Julia Waters conceived the idea of the club and the original members were Julia Waters, who married Marion G. Bryce of Pittsburgh; Lucy Savage, Carrie Savage, who married George S. Butler; Jennie Hanscom, afterwards Mrs. George W. Hanmer of Brooklyn; Sarah Wilcox, later Mrs. Edward Wright of Hartford; Bertha Smith, who married Wm. H. Stevens of Hartford. Later Mary Waters and I were asked to join. The object of the club was to sing Christmas carols, going about the town the night before Christmas. (Perhaps it was fortunate that Christmas came "but once a year.") But our talents were not confined to our songs for one winter we gave some unforgettable charades, musicals and other entertainments and earned enough money to buy the pulpit which now gives way to a more fitting one. I know each member here today is glad to put aside the old pulpit for the new one in order that this

detail of the interior of the church may correspond to the building, which, as has been said before, was of the best style of its time.

In 1891 the Ladies' Aid Society was formally organized. The records do not give the names of the officers for the first year nor of the members. Through these first years of the organization the names of the members, directoresses and officers recur constantly upon the books in one capacity or another. You will recognize many of the members of today in the following list of those interested in the early years:

The second year the names of the officers only were recorded, and they were:

*Pres.*, MRS. BEAUMONT,      *Vice-Pres.*, MRS. GEO. WILCOX,  
*Secretary and Treasurer*, MISS EMEDA SAGE.

## DIRECTRESSES

Mrs. Chas. Frisbie,  
Mrs. H. G. Marshall,

Mrs. A. N. Pierson,  
Miss Sarah Topliff,

## COLLECTORS

Center District, Mrs. McDonald and Miss Topliff,  
West District, Mrs. Wright, South District, Mrs. McIlleiz,  
North District, Miss Sadie Noble and Miss Alice Fawthrop  
Nooks, Mrs. Pierson, No. W. District, Miss Emeda Sage

The names of the members for the next two or three years were the familiar ones of that time and today.

Mrs. Mary Bliss,  
Mrs. Susan McKinstry,  
Mrs. J. Robinson,  
Mrs. Martha Baisden,  
Mrs. Maria Ranney,  
Miss Sarah Cannon,  
Miss Gussie Cannon,  
Miss Katie Simpson,  
Mrs. McRae,  
Mrs. Agnes Kirkpatrick,  
Mrs. Bulkeley Edwards,  
Mrs. Andrew Botelle,  
Miss Ella Ward,  
Mrs. Thomas Noble,  
Mrs. Caleb Pease,  
Mrs. T. Binks,  
Mrs. T. Lyons,  
Mrs. E. Bailey,  
Miss Mary Sage,  
Mr. Beaumont,  
Mrs. J. Edwards,  
Mrs. H. Taylor,  
Miss Hattie Wilcox,  
Mrs. Leverett Wright,  
Mr. Charles Frisbie,  
Mrs. Barbour,

Mr. Geo. Wilcox,  
Mrs. Dr. Hallock,  
Mrs. Frank Hallock,  
Miss Susie Hallock,  
Mr. and Mrs. Hulbert,  
Mrs. Baldwin,  
Dr. E. Baldwin,  
Miss Sara Savage,  
Mrs. McDonald,  
Mrs. Wheelock,  
Miss M. Savage,  
Mrs. Sewell,  
Mrs. Gillum,  
Mr. E. Coe and Miss A. Coe,  
Miss M. Waters,  
Mrs. Maitland,  
Mrs. Edw. Jones,  
Mrs. Milks,  
Mrs. Geo. Smith,  
Mrs. Joseph Wilcox,  
Mr. Fred Wilcox,  
Mrs. Jerry Hubbard,  
Mrs. Prior,  
Mr. Robert Griswold,  
Mrs. Mary Griswold,  
Mrs. Andrus,

Miss Lucy Savage,  
Miss Carrie Savage,  
Mr. Marshall,  
Miss Hattie Hubbard,  
Miss Nellie McPherson,  
Miss Lillie Gay,  
Mrs. J. K. Sage,

Mr. and Mrs. S. V. Hubbard,  
Miss Amelia Hubbard,  
Miss Alice Hubbard,  
Mrs. Gunn,  
Mrs. Sibyl Penniman,  
Mrs. Clarence Penniman,  
Miss Jennie Hanscom,

A few figures will suffice to prove the interest and good will and what has been accomplished in the organization of today.

At the Annual Meeting in 1893 the first mention was made of a Parish House and a committee appointed to confer with the Mission Circle in regard to working for the benefit of this fund. In 1896 Miss Susan Treat gave \$50.00 towards this fund. January 1, 1915, the fund amounts to \$1,344.29.

Miss Sarah Topliff, always an active member, left the society \$300.00 in her will.

The continued interest of Julia Waters Brice in the society was shown by her generous gift of glass for our table.

In 1904 the ladies built a new chimney in the Southeast corner of the church.

In 1908 the expense of renovating the church was \$2,532.97. Of this amount the society gave \$600.00.

With the exception of a few times, when \$50.00 was given each year, \$75.00 has been given yearly to the Music Committee.

Monthly suppers are an established method of earning money besides bringing together the people for a social evening.

It would take too much time to relate in detail the work done. To the memory of a few let me say this, that we must be ever grateful for the example set us by Mrs. Harriet B. Savage, who served for years as president of the Benevolent Society while carrying on her household duties; for the example set us by Mrs. Ralph B. Savage, who served as president of the Sewing Society when bringing up her large and splendid family; for the example set us by Miss Sarah Topliff and Miss Emma Savage, who used often to take their brooms and dust-cloths and come to this building that it might be swept and garnished, not because they had to, but because they loved to keep it clean and spotless. When we think of the workers in the past is not this organization well named, and should it not ever be to this church a Ladies' Aid?

Again, "the Old Fashioned Choir" rendered an appropriate selection entitled:—"May Bells and the Flowers."

The Rev. Dr. Hazen, pastor of the North Church, Middletown, was then called upon for words of greeting. Good and gracious were the words of cheer and congratulation which he brought us from the mother Church of this parish.

Many a reminiscent letter was received from friends and members in various parts of our country. From these the pastor gave brief citations. One of the most helpful of these letters as a witness of the worth of christian character was received from Mr. C. A. Butler, of West Orange, N. J. He wrote:

Through some friend, I lately received a copy of the "Hartford Courant" announcing the approaching 200th anniversary of your parish.

When sixteen years of age, in 1848, under the pastorate of Rev. George A. Bryan, I was baptized and received into the church on profession of faith.

The Rev. William S. Wright was at that time principal of the academy which I attended, and his Godly counsel was the means of my conversion. His memory I still cherish with affection.

I remember distinctly the character of Rev. Zebulon Crocker through his pastoral visits to the family of my uncle, Sylvester Butler, who was highly respected, and his son, my cousin George H. Butler, who was for many years a Deacon, and was held in high esteem, dying in your parish at more than fourscore years of age. Uncle Sylvester's wife, "Aunt Anna," was devoted to good works on every hand. She also attained long life, widely known as a friend "indeed."

The added influence of these individuals, their examples and their works upon my early and later life are precious recollections that have never faded.

Uncle Sylvester always had family prayers every morning before the day's work began, at which the household and guests, if any, attended, humbly and reverently, and allow me to add that I adopted this custom and practice, still unbroken for fifty-six years of my married life.

Uncle Sylvester and family were always much interested in the missionary work, and uncle frequently in his prayers petitioned for the time to come when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," (Hab. 2-14), which hope has been fulfilled in my day.

I was confirmed in the Protestant Episcopal Church at St. George, New York, by Rev. Stephen Tyng, D. D., Rector,

in 1857. Dr. Tyng was a great advocate and promoter of the Sunday School, under whom I became a teacher there and for thirty-three years thereafter continued in different New York and Brooklyn parishes as voluntary teacher of large Bible classes and superintendent. The last Sunday School to which I was appointed as superintendent continued for eight years, under three rectors, and by removal elsewhere I most reluctantly resigned, leaving a thoroughly equipped Sunday School with twelve officers, seventy-six classes, each with a teacher, and a membership of about six hundred; hence I have the best of reasons for faith in the Sunday School work.

I am writing this letter on June 13th, my eighty-third anniversary birthday — my wife at seventy-six, having been married nearly fifty-six years. The fact of prolonged life, together for such a long period in times like the present, is almost as remarkable as living at all.

Being in business in New York for sixty-three years has afforded me rather unusual opportunities to travel on business in forty-two different states, and to marvel more and more at this country's expansion in greatness and power. Besides I can recognize that righteousness, religion and truth are more than ever manifest and immeasurably increasing in a country whose living patriots are still invincible, whose buried martyrs are not forgotten and its ministers of God honored and revered.

The closing song of this much blessed service was again the Memorial Hymn beginning:

"On this glad day we sing Thy praise,  
And feel Thy presence ever near;  
Oh crown us with Thy richest grace,  
And fill our lives with love and cheer."

The Anniversary Reception was held in the church parlors at 5 o'clock. The Pastor and his wife, Rev. and Mrs. Homer W. Hildreth, Deacon and Mrs. Edward S. Coe, and Deacon and Mrs. Edward C. Bailey received the many friends and members of the church who attended.

The parlors were beautifully decorated and the collation served so graciously by the members of the Ladies' Aid Society was much enjoyed.

The concluding exercises of the Bi-Centennial were held in the evening at seven-thirty. The organ selections of this service were from the Seventh-Sonata by Alexander Guilmant, and were "Entree" and "Finale."

The pastoral reminiscences of the Rev. F. M. Hollister,

of Mystic, were much appreciated. "O God, Beneath Thy Guiding Hand" was the hymn-prayer that made us ready for the impressive message of the Moderator of our National Council, the Rev. Dr. Charles R. Brown, New Haven, His inspiring appeal was for "The Church that Stands Four Square." He said in part:

When John had his vision on the Isle of Patmos he saw a Holy City, an ideal social order. It was not a stationary ideal, it was moving. It was coming down out of heaven from God. It was coming down out of the realm of fancy into the realm of accomplished fact.

Not away yonder in the skies but here on this common earth there was to come an order of life that would have in it the glory of God, causing it to shine like a cluster of jewels. Here on this earth was to come an order of life into which the kings of the earth, the mighty ruling forces of society, would bring their glory and honor. Here on this earth was to be worked out an order of life into which nothing would enter that would defile or work abomination, or make a lie. It was a magnificent ideal, not static but dynamic, not stationary but moving, coming down out of heaven from God, out of the realm of vision into the realm of spiritual achievement.

This ideal social order stood four-square. It faced in every direction; it fronted squarely and directly on every conceivable human interest and activity. It stood there with three gates on each side, "on the east three gates, on the west three gates, on the north three gates, on the south three gates." It was openly inviting all these varied human interests to come in and receive interpretation and illumination at the hands of the spiritual forces there resident. It stood there solid, symmetrical, four-square, facing all the winds of influence that might blow, ready to send out its own beneficent influence on every field of human effort.

Now I take it that this may well represent the ideal Christian church. It, too, must be an open, hospitable place, calling upon the kings of the earth, the mighty ruling forces of human society, to bring their glory and honor into it. It, too, undertakes to fill this entire life of ours with divine glory so that it will have no need of the sun or the moon to lighten it. It undertakes to interpret and illuminate all the various interests and activities of human life by the spiritual forces which it embodies. And to do this it must in like manner stand four-square, facing upon all there is.

I wonder how far our own Pilgrim churches have measured up to that comprehensive ideal? When I study their history

I find that these four fundamental interests have been faced and met.

### I. THE INTEREST OF CHRISTIAN EDUCATION.

This is one of the primary fundamental interests of our Christian faith. The title which Jesus received most commonly and most willingly was that of "Master." He called his followers "Disciples," that is to say, "learners" or "pupils" in the mode of life He came to introduce. He was in the habit of saying, "I am the Truth; and ye shall know the Truth; and the Truth shall make you free" — free from all that would hurt or hinder their growth and usefulness. The redemption of those men would be like an educational process in spiritual nurture and culture.

When Jesus saw the multitude He opened His mouth not to scold them, not to flatter them — "He opened His mouth and taught them" what they needed to know. When He finished, the people were astonished at His doctrine because He taught them as One having authority of immediate, first-hand knowledge of spiritual reality. He was ready to stake the future of His cause on the slow, patient, but irresistible processes of spiritual education. He believed that His followers could go forth and by instruction and persuasion, by the power of moral appeal and right example build a kingdom of thought, feeling and purpose against which the gates of hell could not prevail.

Now the Congregational church has from the first had this interest of Christian education upon its heart. The Pilgrims landed at Plymouth in 1620. They were compelled like the apostles of old to work in hunger and cold, in weariness and painfulness, in perils of savages and in perils of the wilderness. Yet, in exactly sixteen years from the time they landed on that bleak coast, they, out of their penury, founded Harvard College, which abides to this day as the leading university on this continent.

\* \* \* \* \*

The men who have given of their best to the great interests of Christian education have been master builders in the rearing of that ideal social order which is to stand four-square.

The real work of education grows every year more vital. The campus abuts more directly on the market-place and the polling place. The highest buildings look off with unobstructed view upon the farm and the factory, the mill and the mine, the home and the church. They were built in the first place to minister directly to all the main forms of everyday life.



You will occasionally find people, some of them on the campus and some of them off the campus, to whom knowledge is nothing but a statement. It is a statement to be written out and printed in a book for other people to read. "Here is knowledge," they say, "rear it, study it, memorize it if you will, and in the day of examination you will be saved."

You will find others to whom knowledge is nothing but a tool. It is a tool which can be set to dig or to build, to heal or to plead, to teach or to preach, and thus made to yield a financial return. "Here is knowledge," they say, "master the use of it and it will put money in thy purse."

You will find others to whom knowledge is nothing but a picture to be framed and hung on the wall. "Here is knowledge," they say, "learn to admire it as a man of culture; read Browning twice in the week; give a tithe of your time to the *Atlantic Monthly* and you will be numbered with the élite." The abstract, the commercial and the decorative ideas of knowledge all have their turn at the bat, and they all fail to score when the game is written up because they deal only with that which is secondary.

The primary office of knowledge is to make people alive; alive at more points, alive on higher levels, alive in more interesting and effective ways. The school enters the community saying, "I am come that you might have life and that you might have it more abundantly. This know and thou shalt live." It undertakes to send out into the highways and byways young men and women who are alive to their finger tips — alive all the way up, and all the way down, and all the way in. It would make them alive in their hearts with noble sentiments and fine purposes as well as in their heads; alive in their souls with a sense of the deeper and more enduring values as well as in their hands trained to profitable tasks. The school at its best is the competent and willing servant of life at its best.

When Bronson Alcott was living in Concord he strolled one day into the village school. He was invited to address the school. He stood up, looking at the children with that genuine interest he felt in whatever was human — and I suppose the ordinary schoolroom would yield as many bushels of pure, unadulterated human nature to the acre as any field to be named.

He presently burst out, "What did you children come here for?" They looked at each other, whispered a little, giggled a little, feeling rather tickled on the whole at being inquired of, instead of being preached to. Finally, one of the bolder spirits raised his hand and said, "We came to learn."

"To learn what?" Mr. Alcott asked. Again the children meditated and recalled, perhaps, the particular aspects of their experience at school which had impressed them most, and the answer came back, "To learn to behave."

"You have it right," the philosopher said. "Out of the mouths of babes and sucklings," out of the utterances of those simple, direct, childlike minds which say just what they think, the world adds mainly to its store of knowledge. The children had come there above all else that they might learn to behave, wisely, nobly, usefully.

\* \* \* \* \*

## II. THE CAUSE OF CHRISTIAN MISSIONS.

The first three words Jesus uttered were, "Come, Follow, Abide." "Come unto Me and I will give you rest. Come unto Me and I will give you Eternal Life." This invited the movement of the life toward that which is central and fundamental.

"Follow Me and I will make you fishers of men." Follow Me and I will make you the servants of life. This indicates the further movement of the life not on lines identical with His, but parallel.

"Abide in Me and ye shall bring forth much fruit." This indicates the more intimate dynamic relation of the life to Him, not provided for in the idea of coming or following.

"Come, Follow, Abide" — these were His first three words, but there was a fourth and last word. Just before He left His disciples He said, "Go." This provides for the expression of that quality of life gained by coming, following, and abiding in concrete action and service. Go! Go everywhere! Tell everybody! Go into all the world and tell the good news you have received to every creature! And lo, I am with you in that great work even unto the consummation of your highest hopes. It was the great task of world-wide Christian missions which He there laid upon their hearts.

The Congregational church has made a splendid showing on that side of our four-square life. Those young men of prophetic mood held their haystack meeting at Williams College and it led to the organization of the American Board of Foreign Missions. They knelt down saying, "We can do it if we will." They rose up saying, "We can do and we will."

\* \* \* \* \*

It is for the churches of our faith to face squarely the great moral frontiers. Yonder in non-Christian lands, black men and brown men, yellow men and red men, await the influence of Christ's gospel! Here in our own land if you

"arise and go toward the south" you will find "a man of Ethiopia" waiting for some one to guide him as to the meaning of what he reads; waiting to be baptized into all the helpfulness of our Christian institutions! Here in our own land also the ends of the earth have come together, massing themselves in all our great cities! The immigrants, having broken their home ties and their old religious affiliations, constitute one of our greatest problems. In the face of it all the church that is at ease is already accursed of God for not coming up to the help of the Lord against the mighty. It is for every Pilgrim church to build strongly and generously on that side of its four-square life.

### III. THE TASK OF SOCIAL SERVICE.

The word social is in danger of being overworked. In some quarters the people show signs of weariness when the social applications of religion or the social activities of Christian service are being urged. The word had to be overworked to break up the fallow ground of a long-lying, contented individualism.

But the idea of social service is not something new and fantastic, a novelty that some clever man worked out over night. It has been one of the chartered rights and duties of the Christian movement from the very first. When Jesus made His first public address there in the synagogue at Nazareth He struck the social note fairly and firmly. "The spirit of the Lord is upon Me because He hath anointed Me to preach good tidings to the poor. He hath sent Me to bind up the brokenhearted, to preach deliverance to the captives and to set at liberty them that are bruised."

Those words might have been embodied literally in Lincoln's First Inaugural Address or in his Emancipation Proclamation. They are there in spirit. They might be engraved literally on the doorpost of Graham Taylor's house in Chicago Commons — they are there in substance. They might sound forth when Washington Gladden makes his social appeal or sings, "Oh Master, let me walk with Thee." They are there in the spiritual quality of this modern prophet's utterances. Social service is a part of the simple, original apostolic Christianity which we find in the New Testament.

How natural it has been that many of the pioneers in this form of Christian effort, both ministers and laymen, have been men of our Pilgrim faith! It has been in the line of a genuine, apostolic succession. Our predecessors, the Puritan pastors of New England, dreamed of a day when they would have a genuine theocracy, a life ruled from on high by the

spirit of God; when all their interests, civic and industrial, educational and social, would be ruled by the will of God.

They showed this in the three-fold use they made of a certain substantial building standing usually on the center of the Green. Lumber was scarce and dear, so that economy was imperative. On Sunday this building was used as a meeting-house; on the five succeeding days as a schoolhouse; and on Saturday as the townhouse. The same walls which had resounded under the mighty spiritual appeals of those sturdy preachers echoed back the voices of little children as they learned the multiplication table and declared the mysteries of English grammar; and then still later in the week the same walls heard the earnest debates of the citizens as they chose their selectmen and transacted the civil business of the community. It was a trinity of manifestation, one house revealing itself as meeting-house, schoolhouse, and townhouse. This served to bring their entire life under the power of a spiritual consecration.

The church, by the sheer strength of its spiritual influence, must still stand central in all the varied interests of our communitiy life. It is the business of the church to deepen that sense of economic justice which will lead to a more equitable distribution of the joint products of brawn and brain. It is the business of the church to stand for a more democratic spirit in the control of the great industries because the main office of those industries is not to make money, but to make men. It is the business of the church to permeate the community more thoroughly with that sort of intelligent good will which alone can serve as the informing and directing agent in the development of a type of life which is to replace the present social disorder. It is the business of the church to insist that there is a Will of God in all this buying and selling, employing and being employed, producing, transporting, and exchanging — and that men can only be right in their hearts when they enter upon these activities saying, "Thy will be done here as it is done among the stars." It is the business of the four-square church to undertake all this, knowing how insufficient it is for the high and hard task, but knowing also that its strength will be made perfect in weakness if it sets its heart upon those things which are right in the sight of God.

\* \* \* \* \*

We profess to have the words of Eternal Life in our keeping as a church of the living God. We profess to have the oracles of God which we are commissioned to tell to the world. We stand as the organized expression of the Christian

impulse of the community. It is for us then to face all these social problems wisely, patiently, but squarely. It is for us to stimulate interest, to inspire action, to proclaim the full content of the Christian gospel until, in this troubled world of work which eats up six-sevenths of the time and strength of our people, we shall see the ideal social order which John saw, coming down out of heaven from God to be set in operation here on this common earth.

#### IV. THE WORK OF EVANGELISM.

Here we touch upon that which is fundamental to all the rest. The splendid work of Christian education is an expression of Christian impulse already begotten in the hearts of men and women who are Christians. The work of missions is carried on with the money and by the consecrated manhood and womanhood of those who are already enrolled in the service of Christ. If we are to have that glorious thing called "Applied Christianity" in all these forms of social service we must have some Christianity to apply. Lincoln used to say, "If I am to be President of the United States I must first see to it that there is a United States to be President of." Our first concern, therefore, underlying all these other interests I have named, is to see that we have an increasing supply of Christianity which may find expression along these varied lines.

The Master never allowed this simple, primary interest to be obscured. "Follow Me," he said, "and I will make you fishers of men." He sent His disciples out as good shepherds to find the lost sheep — the shepherd was not to come back until he could lay that lost sheep on his shoulders and bring it home rejoicing. Jesus breathed on His followers and said, "Receive ye the Holy Spirit! Whose soever sins ye remit, they are remitted. Whatsoever you loose on earth shall be loosed in the realm of moral permanence." They were to make full proof of their ministry by doing effectively the work of the evangelist.

Our Pilgrim churches have not been lacking at this point. The Great Awakening which did so much toward furnishing the necessary moral fibre for the War of Independence was ushered in by the mighty evangelistic preaching of Jonathan Edwards. The spiritual passion in New York State, in Pennsylvania, and in the Western Reserve of Ohio, which aided so grandly in freeing the slaves, owed much to the great revivals initiated by President Finney of Oberlin. And the whole world knows that the greatest evangelist of the nineteenth century was Dwight L. Moody, a sturdy, conse-

crated, Congregational layman. The work of these Congregational evangelists was not mere noise and froth, creating a nine days' wonder and then leaving the community cold. It was the honest, thorough, effective enlisting of great numbers of thoughtful men and women in the open, active service of Jesus Christ. We cannot have too much of that type of evangelism.

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Here then you have the picture or these four main interests in the four-square church! There are three gates on every side through which Christian impulse may find expression on all these fields of effort. It is not wise nor right that any one of the four should belittle either of the others in the supposed interests of its own great ends. Let all stand together and build together, — Christian education and world-wide missions, the great work of social service and the supreme task of Christian evangelism! Then our church life will rise solid, substantial and symmetrical. The winds may blow, the rains descend, and the waves beat upon that house, but it will stand secure, firmly founded on the rock of obedience to Christ.

The address of Dr. Brown was followed by a Musicale under the direction of Miss Marion E. Hastings, Dr. Charles A. McKendree and Mrs. Edward W. Johnson.

The renditions were:

- |   |   |
|---|---|
| <b>Male Quartet,</b>  | Selected                                    |
| Dr. R. H. Stow, Dr. C. A. McKendree,<br>Mr. Daniel Wilkins, Mr. Thomas B. Barbour |   |
| <b>Violin Solo, "Legende,"</b>  | <i>Carl Bohm, Op. 314, No. 7</i>            |
| Marcus H. Fleitzer  |   |
| <b>Soprano Solo, (a) "Absent,"</b>  | - - - - <i>Tirendell</i>                    |
| (b) "I wait for Thee,"  | - - - - <i>Hawley</i>                       |
| Miss Anne Robbins   |   |
| <b>Melody in F,</b>   | - - - - - <i>Rubinstein</i>                 |
| Christian Endeavor Orchestra  |   |
| <b>Violin Solo, (a) "Aria,"</b>   | - - - - <i>C. B. Pergolesi, (1710-1736)</i> |
| (b) "Deutscher Tanz,"   | - - - - <i>W. A. Mozart, (1756-1791)</i>    |
| Marcus H. Fleitzer  |   |

**Soprano Solo.** "Down in the Forest," *Langdon Ronald*  
Miss Anne Robbins

**Male Quartet.** Selected

**Organ Postlude.** "Finale" from Seventh Sonata

These numbers were much appreciated by the large audience present although it appears that the Endeavor Orchestra had "its hopes and fears" expressed by one of their number in the amusing jingle:

"Eight little orchestrians feeling kind of blue.  
Fleitzer has played his solo  
And now they must play too.  
Eight little orchestrians sighing with relief  
Never mind how bad it was,  
They didn't come to grief."

With this blending of the Secular and the Spiritual in the up-building of the Kingdom of God on earth as it is in heaven — we, as God's people crossed another invisible line in time called a Century with a Divinely deepened consciousness that it is ours to proclaim visions of the Truth, as God's prophets bearing men's burdens as His cross-bearers, comforting lonely lives and forgiving sinning hearts until we shall work out what we pray and pray out what we sing blessing others even more than we are blessed with —

" \* \* \* the music rolling onward  
Through the boundless regions bright,  
Where the King in all His beauty  
Is the glory and the light,  
When the sunshine of His presence  
Every wave of sorrow stills,  
And the bells of joy are ringing  
On the everlasting hills."

























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